THE COMMONWEAL

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THE CAMPAIGN OF REASON

AMONG the many brilliant and forceful members of the Roosevelt administration, the figure of Henry A. Wallace, Secretary of Agriculture, has steadily attracted more and more public confidence. His own assistant, Professor Tugwell, is more sensationally prominent—for example, he looms portentously in the gloomy visions of such publicists as Mark Sullivan, who seems to think that Mr. Tugwell has a sinister design of overthrowing the republic and substituting a system imitated from Russian collectivism. General Hugh Johnson maintains his reputation for driving power and pugnacity as the NRA approaches the end of its first year of experimentation. Secretary of Labor Perkins has established herself firmly; so, too, have other important leaders of the Roosevelt army of recovery and of reform. Yet we think that we are justified in our belief that Secretary Wallace has won a larger measure of public confidence than any other member of the administration short of the President himself.

His very remarkable study of the present situation of the nation, which has been issued under the auspices of the Foreign Policy Association and the World Peace Foundation, has attracted extraordinary and deserved attention. It merits all the attention that may be given to it, and indeed, in our belief, it should become the material for a definite program of political action, a real campaign of reason. Not only is it preeminently thoughtful and, of course, thoroughly well-informed, but in addition it is warm and illuminated by a spiritual atmosphere that few utterances made by political leaders ever possess. Doubtless it is this quality which also explains the strong faith in Secretary Wallace which has so widely spread among the American people. For Americans are, as Father Isaac Hecker long ago pointed out, a people singularly eager to coordinate all their social and political activities to spiritual motives and intentions, which, of course, is a highly dangerous state of affairs unless the spiritual motives are of the right kind.

Secretary Wallace is as firmly convinced as Spengler or Berdyaev that the world is in a condition of crisis, as one order of society tumbles into pieces and a new order seeks to form itself. But

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he is not an apathetic philosopher. His vision is that of a lucid, common-sense American statesman dealing with immediate situations, and pressing problems, rather than just long-range speculation.

There are three paths open for the nation to choose among, according to Secretary Wallace. These three are internationalism, economic nationalism, and a planned middle course between those two extremes. He writes of American conditions for American readers, yet no study of our domestic problems ever more clearly and convincingly proved the fact that today it is utterly impossible for one nation to solve its own problems in isolation from and independently of other nations. Let us suppose that the American choice would be emphatically in favor of economic nationalism, and thus follow the trend visible elsewhere in the world. To build up a nation entirely self-sufficient and free of all real need to treat with other peoples is a policy that is more possible for the United States than for any other people. Economic science, no doubt, could be depended upon to supply us with substitutes for the few necessary things which we do not produce. Yet, how inconceivable to all save a few fanatical propagandists of nationalism is the belief that this condition could be attained without paying such cost in perpetual warfare—or of living in a virtual state of permanent preparation for war; of armed and militant isolation—as to be far too heavy for us to maintain indefinitely.

As Secretary Wallace says: "Even if the strictest nationalist discipline reared for us here at home, exclusively, a towering physical standard of living, I would consider the spiritual price too high." That is the real point. Economic nationalism cannot be achieved without so severe and permanent a regimentation of life as to constitute the true servile state, which was long ago foreseen by Hilaire Belloc as the most probable result of modern humanitarianism, plus political Socialism, plus selfish capitalism. Here is how Secretary Wallace thinks such a system would work, merely in one area of our national life, agriculture:

"Under nationalism we must be prepared to make permanent the retirement of some 40,000,000 to 100,000,000 acres of crop land: 40,000,000 if we take out good land; 100,000,000 if we take out the worst. Furthermore, if we continue year after year with only 25,000,000 or 30,000,000 acres of cotton in the South, instead of 40,000,000 or 45,000,000 acres, it may be necessary after a time to shift part of the Southern population, and there is a question as to just what kind of activity these Southern farm laborers should engage in. We find exactly the same dilemma, although not on quite such a great scale, in the corn and wheat belts. If we finally go all the way toward nationalism, it may be necessary to have compulsory control of marketing, licensing of plowed land, and base and surplus quotas for every farmer, for every product, for each month in the year. We may have to have government control of all surpluses, and a far greater degree of public ownership than we have now. It may be necessary to make a public utility out of agriculture. . . . Every plowed field would have its permit sticking up on its post."

Economic nationalism is actually conquering a large part of the world today, and threatening the remainder. National free trade has been revealed as an impossible Utopia. Secretary Wallace, therefore, pleads eloquently and, to our mind, most convincingly, for America to choose a middle path: a reasonable compromise between the slavery of economic nationalism, the anarchy of uncontrolled capitalism, and the Utopian dream of unregulated free trade. "I should like to see the campaign for a middle-ground policy conducted as a campaign of reason," writes the Secretary. "The opposition will be bitter and powerful; but I am convinced that the time has come for the great body of Americans to formulate a long-time trading program for this country which they are willing to stand behind, no matter how plausible the appeals of special pleaders."

Such a campaign of reason should be supported, and will be supported, we think, if it is vigorously and persistently conducted. Millions of Americans who do not wish to return to the hazards and horrors of selfish individualism, yet certainly have no desire to undergo the slavery of any sort of collectivism, whether Bolshevism, Fascism, or nationalistic capitalism, will support such a campaign if the right leaders appear to lead them. Secretary Wallace has given the signal. We hope that it will awaken a national response.

WEEK BY WEEK

GENERAL HUGH S. JOHNSON'S address to assembled critics of NRA was a good and useful summary of much that can be said in favor of the present crusade against the depression. It has been obvious that so vast an experiment in national industrial planning will depend on whether the objectives are sound and clearly visualized, whether the directing personnel is adequate and whether the rules imposed can be and are obeyed. Showing that the project was based upon plans already devised by a number of industries, the General defended very clearly the importance of the major objectives—regulation of intrastate wage and conditions differences, banning sales below the cost of production and adjusting wages and hours to the existing level of unemployment. The last-named goal is, of course, the one which has caused most disputes. The General's figures indicating the extent to

Discussing the NRA

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which mass purchasing power and employment have been increased are, necessarily, like all other figures. We are just as much in the dark as ever regarding the actual success of NRA in these matters and the probability of further improvement. The bitterest foes of regulation cite their own statistics to prove that the government took advantage of a natural increase of purchasing power, and that regulation hampered rather than aided the upswing. General Johnson's defense of the personnel was stanch and effective. It is, indeed, likely that the national government never mustered more men with brains and skill than have been invited to help work out the codes. Yet here again it is obvious that inexperience and lack of proper qualifications in the lower reaches of the Civil Service have resulted in waste effort and misdirected zeal. The third problem—whether the rules can and will be obeyed—awaits solution. General Johnson is quite right in asserting that only now has the time come to stress execution rather than planning. Codes had to be devised first and tried out. If we understand the address correctly, the administration, moving behind a screen of "twelve reforms," hopes now to insist upon regularity of observance. The task thus sketched is large and difficult. So much can be said in favor of the policy as a whole that it seems to us wiser to work for improvement and application of NRA than to advocate dropping it.

Can Guilds Be Revived?

NOT a few have compared the trade associations more or less successfully created under the NRA with medieval guilds, and we ourselves hope to have some pertinent comment on the alleged parallel during the near future. Meanwhile Mr. Henry Creange, idealist as well as skilful business man, has established a foundation and published a book to prove that what the country needs is more guilds. The Guilds of America Foundation, Incorporated, has an office in New York; "The Guilds of America" is the title of Mr. Creange's volume, which cannot be accused of choosing a topic and sticking to it but which has (probably by way of compensation) a great many interesting and provocative things to say on several aspects of industrial organization. His "plan" calls for "a new industrial system, a merger of home life and back-to-the-land movement, through *local* Industrial Guilds, where craftsmen, under the skilled leadership of master-craftsmen, in turn guided by technical advisers and artists, will come together, sponsored by those interested in the promotion of applied arts in America and in the revitalizing of America's industrial neighborhoods." Stated in detail, it is a remarkably comprehensive vision of an America, partly new and partly old, organizing part of its productive life by applying the rules of sound living, regard for design and economic common sense. Mr. Creange has thought hard, and is no more to be dismissed as a vague crank than is the man after whom industry has named what it calls Taylorism.

HE OPENS with an historical survey of the guilds, proceeding then to a brief but adequate analysis of small industries in other countries. Something has also been done in the United States. But it is when we come to the principle that the small plant permits of "quicker action in keeping up with style trends" that we have the core of Mr. Creange's argument. In a very interesting chapter, he discusses "art direction," sketching then his three-phase system of "style control"—a system which is as simple and sensible as it is well rooted in experience. Production proceeds from the introduction of novelties through the manufacture of such novelties as survive an immediate flare-up of interest to the production of so-called "standard" articles. Proper correlation of the three is essential to the success of any business founded in whole or part upon art direction. It is here that one discovers the lever with which the guild idea can be made to lift part of the dead weight which our social system now carries. Mr. Creange states effectively the manner in which that idea can be associated with large-scale industry. He thinks that it, too, must have "codes" and has endeavored to outline them. In short this is, in spite of its occasional tendency to ramble, a very consistent and impressive volume which should find a large body of interested readers.

Advice from a Jew to Jews

ADVICE that is good, at whatever racial group it is directed, was given by Felix M. Warburg at the recent annual convention of the National Council of the Jewish Welfare Board. He suggested that Jews meet by constructive action the criticism that they are aiming for "positions of life of the easier kind, and that they are not working in hard muscle and pioneer activities which every country more or less needs." He wants Jewish youth not to trade in cattle and wheat, but to raise cattle and wheat; not to be excessively preoccupied with the professions, as he feels they are now, but to turn instead to artizanship and engineering. He believes that the result will benefit both the race and the country. No one denies, of course, that the peculiar history of the Jews throughout much of western civilization has transformed them from what they originally were—a pastoral and farming people, concerned with the direct means of life—into a group whose aptitudes are specially sharpened for the mediate occupations that flourish in cities. Happily, Mr. Warburg is but one of many Jewish leaders to have seen the danger of this one-sided-

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ness and dislocation; and though the race as a whole is perhaps still excessively urban in outlook, the good results of the other point of view are already in evidence. The Zionist experiment has been largely directed at getting the Jew back on the land. And in our own country, his chief haven since the fall of Jerusalem, a like tendency has greatly increased in recent years. The thirty-fourth annual report of the Jewish Agricultural Society, made public a few weeks ago, shows that 109,600 American Jews are now living on farms, in contrast to 216 farming families in 1900. The time will again come when a large proportion of the Jews regularly raise their own flocks and sit at evening in the shelter of their own fig trees.

Wealth in Debts

ROBERT J. CROMIE, editor and owner of the Vancouver *Sun,* British Columbia, speaking recently in New York after returning from a trip through Europe and the Orient, pictured the people of the United States and Canada as wonderfully advanced compared with any other people on the earth. His analysis applied particularly to material things, to the average of goods and income in terms of real goods and the prospects for an increase in these goods and income of the citizens of our two neighboring countries, compared with the averages and prospects in other lands. He gave as the basis of his contentions the fact that, although the United States and Canada had only 16 per cent of the earth's population, they had more machinery and potential and developed power than the rest of the world combined. This amazing productive capacity of course is paralleled by the equally diverse and rich natural resources of this continent and the relatively very low pressure of the population on the available land. "But we are only operating," he pointed out, "about one-third of our present plant capacity and about one-tenth of our potential productive capacity." Our huge and constantly swelling internal and external debt structure, Mr. Cromie envisaged as the sacred cow of our land. While in India, he said, he observed 10,000,000 of the sacred animals being fed while great numbers of women and children were starving. Foolish as this was, he added, "perhaps we would be thought foolish if someone from India came here and saw our debt structure eating and choking our progress and estopping us from enjoying the fruits of machinery production."

THIS is a familiar generalization but it also is one that will be disregarded only at the cost of calamity. What can be done about it, what can be done about all the fine lines of ledger entries, all the engraved paper with rubrics on them that have little relation any more to their real value? What can be done about the vast mounting indebtedness of the federal and municipal and state governments as they struggle to prevent the absolute destitution and starvation of great numbers of our citizens which would in fact mean the breakdown of our institutions and which would more than probably lead to all the extended confusion and destructiveness of violent measures by the desperate? We cannot expect to have the wholesale repudiation of duly executed promises to pay for money, goods and services received, with which the Bolsheviks ushered in their régime. We have had a partial easement of the public debt load through manipulation of the currency. The private involvements, however, remain staggering; they remain a menace even to the holders of accounts receivable. Some easement of this situation which will combine justice and prudence in the homely terms of common sense will have to come unless this country is to sink into an economic fatalism comparable to the social and religious fatalism of India. It is inconceivable to us, in view of the police power necessary to control the individuals who would take unfair exceptions for themselves to any remedial measure proposed, that the solution of these affairs of Caesar could be undertaken by any less a corporate institution than our federal government.

The Weather

A PEACE-MAKING Franciscan of our acquaintance regularly halts any argument that is nearing danger heat, with the following serious suggestion: "Now it is time to take a vote on the Gulf Stream. Shall we keep it or shall we abolish it?" This practise we have held to be admirable and judicious heretofore. Now we are not so sure. If there is anything the city needs at the moment, it is a little more of the Gulf Stream. To call into question, even academically, the utility of that balm-bearing, zephyr-attended, life-giving movement of the waters is too much like flying in the face of our luck to be funny. For we have had a taste of what cold can really be like. This is the only winter since 1888, so people say who have long memories or who can read the weather charts, which bears respectable comparison with that frigid year. It is not, of course, that we have been any worse off than the rest of the country, but there are so many things which make us more conscious of our plight. The halting of our street traffic is no mere inconvenience, but a weird and unnatural disaster. The stoppage of our suburban train line means that a half-million workers are kept from their desks, and that the suburbs themselves are in danger of starvation. Finally, we personally do not believe that any wind—from Lake Michigan or Little America—is as cold as a winter wind off the Hudson River.

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A VITAL consideration for the harried individual, whatever his politics or economic situation, was presented at the joint meeting recently in Chicago of the Council of Medical Education and Hospitals, and the Federation of State Medical Boards of the United States. This was the reiteration by Dr. Franklin G. Ebaugh, director of the Division of Psychiatric Education of the National Committee for Mental Hygiene, that since one-third to one-half of the problems of general medicine are not solvable by organic diagnosis, every interne in medicine should have clinical knowledge of the minor psychoses or psychoneuroses. "Psychiatric training," he said, "should be considered a requisite for medical licenses." No doubt a critic might interpose here that the statement is *parti pris,* and, considering the Babel of jargon and conflict of theories in the profession, inquire, "What or which psychiatry should be required: behaviorist, introspective, Freudian or the Will-to-Power?" This criticism—we can hear it on the lips of some good M. D.'s that we know—while valid in influencing a sober consideration of the difficulties, we believe does not alter the essential justice of what Dr. Ebaugh recommends.

Fear and Health

THERE is almost the same latitude of diagnosis and prognosis and method in medicine as there is in modern psychiatry and to close one's eyes to the real and splendid accomplishments achieved in psychiatry in the last fifty years is as obviously foolish as denying that strides have been made in that time in medicine. Dr. Ebaugh illustrated his thesis by reference to the very common psychoneuroses familiarly called an anxiety state; this may have a major anxiety which has been submerged in the subconscious and about which minor anxieties gather until the whole forms an amorphous, undefinable, irrational anxiety, or it may be a gathering, like pus, of many minor anxieties. The symptoms are expressed in panic feelings without any immediate occasion for this panic—in itself a sufficiently mysterious and disturbing thing to the unenlightened sufferer. As Dr. Ebaugh explained, "the patients commonly complain of difficulty in breathing, cardial pains, drenching sweats, gastro-intestinal upsets and other symptoms. The relationship of the origins of the anxiety state with actual life experiences of the patient, frustrations in connection with major life problems, is important." Indeed it is our opinion that a psychiatry associated with and corrected by the inspired and accumulated wisdom of the Catholic faith and the Church is an essential need of our times; it is a logical curative auxiliary to the preventive hygiene—if we may be permitted to speak of this limited aspect of it—of the confessional.

THEY'RE AT IT AGAIN

WHAT is the outlook for Fascism in the United States? What is the mentality behind the various movements which hope some day to get telegrams of congratulation from Messrs. Hitler, Mussolini, etc., etc.? First, everybody ought to realize by now that the Rooseveltian system has nothing dictatorial about it. The administration has set up the beginnings of a socialistic régime, without any reference to Marxism. Its aims are those of Social-Democratic government in Republican Germany, views of life excepted; and even its mistakes are the characteristic errors of a school of thought which tried to correlate workers' needs with post-war economic realities in Europe. Professor Tugwell's remarks could almost be duplicated from the speeches and writings of German "socialistic" authorities; and Miss Perkins's addresses might be copied out of the journals of the Christliche Gewarkschaften, those Catholic and Protestant trade unions over the destinies of which Dr. Adam Stegerwald not long ago presided. Indeed, some things said by the President himself about money could have been uttered by Josef Wirth, leftward Centrist leader, in 1924.

Fascism is something entirely different from all this. Fascism is primarily "consciousness" which strives to become bigger and better than "class consciousness." It is a theory to the effect that whatever an organization thinks it is can become a social reality. Here one can discern the fundament of its appeal to "strength." Caesarism is first an attitude of mind, a fanatical conviction; then one fine day it is a government. That is why it always seems idealistic, even when its conduct is irreconcilable with any ideal propounded by normal reason. The principle of authority cannot in the long run be supported by giving away favors to all who complain. That leads to a state of secret but constant rebellion, in which so much pressure is exerted from so many sides on the authority that it ceases to be more, at any given moment, than the dominance of the given majority existing just then. Fascism listens to no complaints. It gives nothing away. Keeping everything for itself, it is the predatory triumph of a hard-fisted majority or minority. Consequently it nearly always follows a period of socialistically minded rule. This rule must seek to ameliorate the conditions of a very large number of people individually weak—a very difficult, almost quixotic undertaking. The Fascist reaction begins with a small number of people individually strong—a less difficult, not nearly so quixotic undertaking. Therefore, according to the rules, we may confidently expect some Fascism in the United States, though the chances are against its ultimate triumph.

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What are the forces to which it will appeal? We have been given a copy of a very interesting letter sent to a correspondent from Commander's Headquarters, Silver Legion of America, by one of the organizers. These headquarters are situated in Asheville, North Carolina, and the letter is something more than two months old. The correspondent had questioned the accuracy of certain statements concerning the Catholic Church made in the Legion's printed literature. Thereupon he received the following reply:

"We are not making the Catholic question an issue. We distinctly wish to avoid it, as we have absolutely nothing against the individual Catholic and recognize him as sincere in his adoration of Jesus. There are so many conflicting attitudes within the Catholic Church that it is very difficult for the average layman to properly size up the picture. Personally, I have been in Catholic churches (basement) stacked high with arms, box upon box of Remington rifles and ammunition. [Looks like a case of collusion between the Papacy and the Remington Arms Company!—The Ed.] I intimately know the details of how Catholicism teaches vast portions of the foreign citizenry in parochial schools *in a foreign language*. I have also had the intimate details of how hundreds of Catholic priests have taken part in the organization of I. W. W.'s and Communism, quite in contrast to the Church's howl at the persecution of Catholicism in Mexico by those same Communists. It is also known that Catholicism controls the major portion of the liquor interests in this nation, and that behind the scenes, unknown to most Catholics themselves, the Church is largely being controlled by Jewry. It is interesting to note that Ignatius Loyola was a Jew, with a long history leading into the present, of absorbing interest.

"But I repeat, we have nothing against the individual Catholic and do not wish to raise the question. This battle ultimately comes down to a warfare between the anti-Christ and the Christ, the principles of Great Love as against Satanic hate, but we know very specifically that the Catholic Church is due to play a major part in the molding of the masses in connection with plans for World Revolution, yea, even as Protestants are being molded in a lesser fashion at the present time by the iniquitous Federal Council of Churches of Christ in America.

"This is no time for discussion. It is a time for action, for those who have clearly seen that the principles of our Constitution are now being wrested from us."

That is a pretty engrossing document from many points of view. It indicates that passions believed dead are being deliberately resurrected, and that famous antiques of misinformation are still the furniture of curious minds. But there is something new in this letter—an attack upon the social welfare and reconstruction teachings of recent papal encyclicals and upon the reform program sponsored by the Federal Council of Churches. It would seem a queer reaction to pleas for social justice, were one not familiar with Fascist intellectual methods in other lands. Europe, too, has heard spokesmen for "dictatorship" arguing that the "Christian Bolshevism" adjudged to be receiving support from clerics was a manifestation of diseased and decadent thinking. The three famous "P's" associated in so many places with the clergy—peace, pay and protection—seem to the modern nationalistic temper guarantees of political and military weakness.

Especially worthy of note is the comparison which might be drawn between the Hitlerite attitude toward the Church and the point of view expressed in the Silver Legion letter. In Germany, too, there was nothing to be said against the "individual Catholic," and *der Führer* distinctly wished to avoid the religious question. Nevertheless misinformation was from the beginning available in handfuls wherever Nazi literature existed. While it was not a case of "box upon box of Remington rifles," the other charges were all made. Catholic priests were organizing Communists and abetting traitors. In 1934 a dozen priests of whom we have knowledge were arrested for collusion with Moscow, and the accusation that Jesuits are only a mask for "Jewish influence" in the Church was made in brochures and tracts offered for sale even on newsstands in Germany. The particularly infantile charge of teaching "in a foreign language" also figured in Nazi propaganda, which assailed such measures as (e. g.) the Cardinal Archbishop of Breslau's order that all candidates for the priesthood must take courses in the Polish tongue. Finally the news that the Church is busily fomenting the masses for "world revolution" is probably just a nitwit's restatement, at third hand, of Professor Spengler's criticism of the humanitarian activities of the Catholic priesthood.

We now realize at least what all these things mean. In Germany nobody could be quite certain while there remained a chance that Hitler, and not Rosenberg or Goebbels, would control the cultural exhortations of the party. In the United States, Fascism of this brand (and it is only this brand which survives) will definitively align the stalwart patriots of the land against the Church. The front will not be entirely the same as that formed during Klan days. It will, rather, find social-minded orthdox religion in a struggle with nationalistic conservatism. There will be some Catholics on the Fascist side. There will also be Protestants and some Jews in the silver, brown or black forces. But possibly—very probably—the action will not, in this instance, be decisive.

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SUBSISTENCE HOMESTEADS

By OLIVER McKEE, JR.

While many have greeted the back to the land movement as a method of relieving unemployment sanely, just as many have learned through personal experience that farming is at best a difficult venture. Retransplanting industrial workers cannot be undertaken haphazardly. A good deal of interest attaches therefore to the government's effort to create "subsistence homesteads." The underlying idea, says Mr. McKee, "is the pattern of life which we still find in many European villages."—The Editors.

TO AID in redistributing the overbalance of population in industrial areas, the Department of the Interior this year will establish, in selected "problem areas," a number of subsistence homesteads. Congress has voted a "revolving" fund of $25,000,000 for this purpose. In this experiment the federal government, for the first time, has entered the field of national planning. Important though it is as an emergency employment measure, the experiment has a significance far larger than this. For it represents the initial step in a movement that may eventually bring the migration of a million or more Americans, in order to provide permanent employment and security for those who for any one of several reasons —age, health, technological conditions, etc.—have little, if any, hope of again becoming regular wage-earners when business and industry resume their normal activity.

The hard times through which the country has passed have changed the movement and distribution of population. Until 1930 the population tide moved from rural to urban areas. Since then, the flow of population has been reversed, and the jobless in the cities, by the hundreds of thousands, have gone back to the land, in the hope, often a vain one, that they will find both security and a comfortable living. Part-time farming is by no means new—in New England, for example, many workers in factory, shop or office long ago learned how to supplement their earnings through farming in their leisure hours. Faced as we have been with so gigantic an unemployment problem, part-time farming has received in the past two or three years a new emphasis, and through the subsistence homesteads the federal government now proposes to demonstrate to cities, states and the individual how part-time farming can be employed as one means of dealing with the unemployment problem, and how by proper safeguards, and the development of an efficient technique, the risks of failure can be reduced to a minimum.

The idea underlying the subsistence homestead is the pattern of life which we still find in many European villages. The plan includes not only garden production for each family, but also opportunities for wood-working, hand weaving, and other handicraft. A larger market for the products of handicraft exists in the United States, provided an efficient and not too costly system of distribution can be worked out. The homesteader will live in a community of one or two hundred families, each in a house that need not be the exact duplicate of that of his neighbor, and each will be free to develop his own tastes and apply his native skills. A subsistence homestead will not be a completely self-sustaining and economically independent community. Work for cash wages of some kind is regarded as essential, both to repay the advances made by the government, and to give each community an economic relationship to the rest of the country. Without cash income, no homestead, it is conceded, can be really successful.

The Department of the Interior plans that the subsistence homesteads project should meet certain specific problems. First, it has sought to provide help for "stranded" industrial population groups. The decline of a particular industry, or its reestablishment at another location perhaps a thousand miles away, may leave stranded hundreds of workers. Thus, when bituminous coal or other mines become exhausted, the miners have little hope of future employment. So, too, in the timber industries, human tragedy lies behind the exhaustion of the forests in a given area. Industrial recovery will help some to find reemployment again, but many are stranded. A project to meet this need is Morgantown, West Virginia, which will be settled by unemployed coal miners from that region. In the absence of a private industry that could be immediately transferred to the area, arrangements have been made for a factory to provide special equipment needed by the Post Office Department, with the development of community handicraft industries.

"Over age" workers constitute another group for whom it is hoped to find in the subsistence homestead the way to a new and happier life. Industrial and urban civilization has dealt harshly with the older workers, and many a man of forty has been turned out on the streets merely because a younger man was available to take his place, whereas in some businesses the employment "dead line" is fifty or less. Sociologists have commented many times on the social problem presented by the increasing proportion of older people in our population due to the ever lengthening span of life. The subsistence homestead offers

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a chance for employment to many workers regarded by industry as over age and these communities, as they are established, will tend to lighten the burden on state and nation of direct relief, and provide happiness and economic independence for the workers.

Stranded industrial groups find their counterpart in the rural areas, in groups of low subsistence families that can best be described as rural slums. The Roosevelt administration is preparing to take out of production a vast amount of submarginal land. Many families now living on marginal land are barely able to wrest a meager subsistence from the soil. Many others are marooned on eroded and worn out lands, and still others, though living in areas which are not hopeless from the point of view of agricultural production, are rooted in rural communities that have become practically demoralized through the disorganization of the agricultural system. Eloquent testimony to this demoralization is found in the fact that in the early spring of 1933 one out of every six rural families, on the average, was on public relief.

It is proposed to reorganize and rehabilitate these rural slums, and to give families of this type an opportunity to move to better lands, and win a higher standard of living. The reorganization will not be easy, for it involves far-reaching changes in local government and revenues, the replanning of roads, schools and so on. Here the subsistence homestead seems to have at hand one of its largest opportunities. The plans call likewise for the transfer of families from the submarginal dry farming lands in the West to unoccupied farms on existing federal reclamation projects, in cooperation with the Bureau of Reclamation. A project has been approved in northern Wisconsin under which isolated farm families stranded on submarginal cut over forest lands will be given the chance to reestablish themselves on better lands, in compact groupings, and in the same counties in which they now live. Homesteads will be built on small tracts of good soil, and the heads of the families will engage in part-time farming operations and part-time work in federal, state and county forests. The University of Wisconsin has promised its full cooperation without cost in the project, which is expected to serve as an important model for similar planning by states, local governments and private efforts during the next few years.

The subsistence homestead will be a material help, federal officials believe, in promoting, at certain points, the decentralization of industry. Industrial decentralization seems to promise real economic and social advantages, and is in line with the "rural-urban" industry which has appealed so strongly to President Roosevelt, as offering to families the security and health of country life, combined with the income and opportunities of urban industry. The cheap automobile and good roads have made it possible for a family to live ten or fifteen miles away from the urban factory. Decentralization may either bring about the establishment of industry on the periphery of existing industrial centers, or in smaller cities or villages in the same general industrial region, or either in large or small centers in a different industrial area.

Industrial decentralization is still a pioneer field for study, and its possibilities have still to be fully explored. For the moment the federal authorities are chiefly interested in associating garden homesteads with work in near-by industrial plants, as a means of relieving the congestion of population in large industrial centers, through forming an alliance between farm and factory. A subsistence homestead of this type has been established at Decatur, Indiana, a city with a population of 5,500. This project was selected to demonstrate that workers in a small industrial city can improve their standard of living through the use of homesteads, thus making them no longer completely dependent on their weekly pay envelopes.

Another similar project is that in Monmouth County, New Jersey, a demonstration in decentralized industry and subsistence farming, for needle workers in the clothing trades. The homesteaders for the most part will be chosen from Jewish needle workers in the congested clothing manufacturing area of New York City, with some from Jersey City, Newark and Philadelphia. The community will have a factory financed privately, representing an investment with equipment of about $30,000 or $35,000. The homesteaders will thus be assured of a definite cash income, and the factory will operate under the provisions of the NRA codes. Each homestead will have an acre or more for a vegetable garden, fruit trees and a lawn, and the community will have a dairy herd, a hennery, and facilities for providing for some other of its food wants, as well as a school and a recreation center. The needle trade for many years has operated as one of the most congested industries in New York. High-speed work is the rule for part of the year, with almost complete suspension the balance of the year. Time hangs heavily on the hands of the workers; in a subsistence homestead, on the other hand, there will be opportunities for part-time farming all through the year.

Proposals for subsistence homesteads totaling $4,000,000,000 have been filed at Washington. Obviously, with a fund of only $25,000,000 available, only a small part of these can be given serious consideration. Professor M. L. Wilson, who heads the Subsistence Homestead Division, and a lifelong student of agricultural problems, has

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made each homestead a demonstration project. Each has been selected to illustrate a particular type of population and subsistence problem, and each will be an experiment, to test out the practicability and adaptability of subsistence homesteads under a number of widely different conditions. Existing knowledge on the subject is admittedly meager, and its place in the national economy of the future cannot yet be accurately defined. In a paper delivered recently before the American Farm Economic Association, Dr. Wilson has this to say on the future of this new rural-urban pattern:

> This question is more in the field of speculation rather than exposition and description. Such national drifts largely fall in the category of "philosophies of civilization." The contrast between the opposing philosophies of pessimism and conditioned optimism was never greater than at present. The pessimists look upon subsistence homesteads as a retreat from the age of machinery and science and as the type of adjustment which will give security but not necessarily raise the standard of living. On the other hand, the group which I choose to call the conditioned optimists, looks upon subsistence homesteads as a part of a new and higher standard of living, as an adjustment to the age of science and the machine which does not in the least detract from all of the efficiencies of technology and its flow of goods, and by which we can restore security, opportunity for constructive use of leisure time, opportunities of a social value to be developed in education, in art, in recreation and kindred fields. The conditioned optimists, therefore, regard it as a natural, sensible adjustment which restores to the machine age many of the values which were lost in the jazz age. From the economic standpoint, if we are to be gripped in economic nationalism, then our unemployment will probably be of long standing, and some such type of social adjustment must take place.

Subsistence homesteads can only be successful if the members of each community are intelligently selected. Those with agricultural or rural background are to be preferred, for without an attachment for the soil part-time farming can hardly be successful. And there is no lack in our cities of workers with the desired rural background, men and women who have never lost their yearning for the land. Care must be taken not only to select those with an agricultural background, but those chosen must be of reasonably good character, and financially responsible, for payments must be made on the money advanced from the public treasury. Then too, unless a project is chosen with an eye to the present and future economic possibilities of the region and the markets, a subsistence homestead itself may become "stranded" through changes in the economic system. Care is necessary also in the construction of the homes—if they cost too much, payments may be beyond the potential income of community members from their gardens and their wages. The present aim is to construct houses that will cost about $2,200.

Nor again can enthusiasm for the idea of a model village be permitted to encourage a reckless trek to the land, an uncontrolled "back to the soil" migration. Rural America carries on its shoulders an enormous relief burden as it is, and if the workers of Detroit or St. Louis were by the tens of thousands to migrate to the rural areas of Ohio or Missouri, with no assurances of steady employment, the relief burden might become so heavy as to threaten a complete financial collapse of the rural governments. Intelligently controlled and applied principally to certain special population groups, such as those technologically unemployed, over age workers, rural slums and certain others, the subsistence homestead seems to offer a bright promise both for security and a better distribution of certain population groups.

LATIN AND CULTURE

By JOSEPH CLIFFORD FENTON

IF LATIN is to retain its place in the liberal arts curriculum, it must be considered as a component of scholastic rather than of classical culture. The present-day lack of interest in Latin is due to the prevalent confusion of the classics with the literature of that language. The ordinary Latin course today is concerned almost exlusively with authors who wrote during the lifetime of Augustus Caesar. Works of vital import were written in that idiom for upward of two thousand years, yet a few pagan products of the late republic and the early empire are studied, not as a section, but as the whole of Latin literature.

Very fortunately that procedure is not used in teaching any modern language and literature. A literature is simply the expression of some particular culture. In teaching the literature of modern tongues there is a serious attempt to envision each as a whole. The individual schools and the important writers are appreciated according to their influence in the formation and the orientation of the literature. It is difficult to imagine a course in English letters that never went beyond

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the Elizabethans, or a course in French that contented itself with a résumé of the literary activity during *le grand siècle*. Still, tentatives of this sort would be far more logical than the Latin "classical course" in our high schools and colleges.

The classical course is a product of an outmoded mentality, that of the Renaissance. It conformed to the Renaissance ideal of a liberal education, but that ideal is no longer vital. The negative characteristic of this mentality was a failure to appreciate the achievements fostered by the Catholic Church. On the positive side there was an utterly disproportionate bias toward elegance of expression. According to this standard the works that we know as the Latin classics were preeminently worthy of study. Those who were actually imbued with the spirit of the Renaissance studied and appreciated them for what they were, models of elegance and courtly refinement, written in the language which was for them the international vehicle of culture. They were primarily interested in appreciating and imitating the classical form. The classical course was explicable as long as that mentality to which it was adapted continued to exist, but no longer.

The literary ideal of the Renaissance had in it the elements of its own destruction. The refurbishment of Latin expression was the primary purpose. When the concern of the students was limited to works notable for their elegance rather than for their interest content, a progressive lowering of Latin on the educational scale resulted inevitably. The works of the Renaissance writers enjoy the questionable distinction of constituting the only portion of Latin literature which as a whole is completely distasteful to the readers of our time. Their pedantic periods and elaborately complex stanzas repel, not merely because they express a pagan mentality that had ceased to exist hundreds of years before, but because an empty imitation of archaic models was, in the strictest sense of the word, a dead language. As a result the hitherto impregnable position of Latin as the international culture tongue of the West was weakened and then ruined. It had been divorced from life and reality, and confined to a style and a vocabulary that over a thousand years of writing on vital subjects had outgrown.

The process of dissolution was gradual. The outstanding controversial literature of the sixteenth century was written in Latin. During the seventeenth Milton was writing his Latin poems. Even during the early part of the nineteenth century we find the student Newman seriously concerned about his Latin style, and we observe a vigorous enthusiasm for Renaissance elegance and diction in the "Miscellanea" of Bishop Spalding. Still the importance of Latin as a universal means of cultural communication diminished steadily and necessarily. Now, when the spirit which animated the Renaissance has departed, strictly literary Latin has gone with it. Consequently we have absolutely no concern at present with imparting elegance in Latin expression. The motive which alone gave a semblance of reason to purely classical training has ceased to exist.

There is however another reason, far more vital and important, for the inclusion of Latin in a liberal arts course. It is founded on the concept of a scholastic rather than of a Renaissance development. The purpose of a liberal education is the acquisition of culture, the development of the human mind to its highest natural capabilities. In the case of Catholic education this natural perfectioning is enhanced by its subordination to the higher perspective of theology. The mind attains its highest natural perfection, not in apprehending the greatest possible number of facts, but in establishing a valid perspective of thought and of reality. Thus it involves an ability to see things in their proper function and relationship to each other, to the subject, and to the ultimate Cause and Purpose of all reality. It reaches its zenith in the understanding of things in their place in the universal scheme, and in the power to express that understanding, clearly and accurately.

There are material elements in culture as well. These factors influence the term of cultural development, and consequently the process of cultural formation in their own way, but nevertheless inevitably. Among them we find race, tradition and locality. From an objective point of view, the hierarchies of essence and of value, and the divine plan of the universe are identical and immutable, regardless of the racial or the geographical conditions of the investigator. Still, the manner in which a Chinese or an Arabian will conceive and express these is sharply different from our own. Our culture and tradition are western, and consequently Latin. A course in Latin literature should be directed toward giving an appreciation of our literary tradition. It can, and must, if the teaching process is at all acceptable, bring some idea of the way in which our culture developed in thought and in expression.

Latin owes its unique position in our liberal education not to any particular elegance in the writings of the Augustan period, but to the far more vital circumstance of its intimate association with the growth and perfection of western culture. It was not the language of western culture because Caesar, Cicero, Horace, Vergil and the other classical writers used it. It owes its preeminence to the fact that it was the tongue of western Catholicism, the language by which Catholic faith and Catholic culture were carried to and assimilated by the peoples of western Europe. Tertullian and Ambrose, Augustine, Gregory and Boethius played a far more important part in making it what it was and is than did the classical

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writers and orators. It would not be unreasonable to expect that a course in Latin literature would at least take cognizance of them.

Forsaking the Renaissance ideal does not imply abandonment of the classics, any more than the advent of that ideal involved their discovery. They belong to the literary tradition of the West. They were read and studied in the medieval schools and universities. In the thirteenth century Saint Thomas Aquinas knew and cited a great many of the classical writers. The list of authors he quotes in one work, his "Summa Theologica," includes among others the names of Caesar, Cicero, Horace, Ovid, Macrobius, Terence and Sallust. Still, he did not attach any undue importance to them. He recognized their legitimate place in a cultural formation, but he was not in the least tempted to allow them a monopoly. As the most able and vigorous representative of scholastic culture, he was concerned very little with elegance of expression, except in its relation to important truth to be expressed. He made no more effort to imitate the style and the phraseology of Cicero than any well-balanced and serious contemporary writer would make to copy the expression of Lord Bacon. He accepted the language the ancients had used, as it came to him. His was not a dead language but a living vehicle of cultural thought.

The teaching of Latin literature in its completeness would be desirable in any school, but a growing consciousness of Catholic culture makes it increasingly imperative in our own. The great task of Catholic education at present is to bring about an increasing awareness of Catholic cultural tradition. Latin literature and Latin culture are ours. The classics, by themselves, are not. A course in that literature, consisting in whole or even in the greater part of pagan authors, will inevitably give rise to a distorted perspective of that literature, and consequently an impoverishment of Catholic culture. The proper perspective can only come from the view of Latin literature as a whole.

The predominantly theological bias of the post-classical Latinists should not exclude them from the curriculum. Certainly, theology is no less acceptable from the standpoint of education than the palace mythology in which classical poetry abounds. The legends that wove themselves around the dying tenets of polytheism have very little cultural bearing themselves. They are devoid of any influence on the life and thought of a modern student. It is precisely this lack of contact with life that has vitiated contemporary Latin teaching.

There is no such detachment in the works of the Christian writers. The topics that interested Jerome, John of Salisbury and Thomas a Kempis interest and influence Catholic society today. The predominance of these men in a course of Latin letters would give that course a real vitality. At the same time the study of religion, of philosophy and history would be aided, and a unity of design and organization, requisite in a cultural course, would be attained. Furthermore a sense of the actuality of Latin could be imparted.

Important works are still being written and read in this language. It is, and will remain, the vehicle of western liturgy. In it are written the great encyclicals that give the Church's stand on the vital questions of the day. It is spoken in the lecture halls of ecclesiastical seminaries and universities. The readers of the "Acta Apostolicae Sedis" and Garrigou-Lagrange's "De Revelatione" and the scholars of the Angelico are not concerned with any polished imitation of archaic phraseology. To them scholastic Latin is an adequate vehicle of vital thought.

The best interests of education are served in recognizing and appreciating what is definitely theological, rather than in conforming to a secularizing mentality and avoiding it. Our tradition and culture take account of, and are motivated by, theological considerations. As a result, educational endeavor would be aided immeasurably by a thoroughgoing reorganization of Latin study along scholastic rather than Renaissance lines. The central and dominating idea must be to appreciate the content of this literature rather than its ultimate refinement in the way of courtly expression. The ability to translate is of course essential. The matter to be translated, however, should consist of a valid cross-section of Latin writing as a whole. There must be exercises in translation from the works of the apologists and the Fathers. The early medieval scholars have their place, as have those doctors and poets who flourished during the heyday of scholastic culture. Furthermore, each portion assigned for translation must be explained in terms of its context. In this way a course in Latin literature would become precisely what its name implies, and would be adequate as a preparatory discipline for the Thomistic philosophy and the vital Catholic thought that dominate modern education.

Fifth Wheel

She is too old to work—too young to die.
Her sons are kind but careless; and their wives
Are not too warmly welcoming. Her clothes,
Made over and made over yet again,
Show marks of other stitchings, other hems.
She has to live in towns where people knew
Her first as old; none knows her given name;
None knew her husband when he was alive
So she can never say, "—as Robert did—"
And not for years has said to anyone,
"My dear, do you remember . . . ?"

DOROTHY BROWN THOMPSON.

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PROGRESS IN INDIA

By K. E. JOB

THE NINETEENTH centenary of human Redemption, which the Catholic Church celebrates this year, coincides with two great dates for the Church in India, namely, the fourth centenary of the founding of the Diocese of Goa, by far the earliest, the greatest and the most influential of Latin Catholic sees in the East, and the fiftieth anniversary of the Indian Apostolic Delegation erected in 1884. The Catholic population of India in the year 1533, when the Diocese of Goa was established, was not more than 100,000 souls: but this number mounted up to 1,500,000 in 1886, when the Indian hierarchy was established; and today, thanks to the favorable atmosphere created by the King of England, and the indefatigable endeavors of bands of zealous missionaries hailing from all parts of Christendom, the Catholic population has come up to a total of 3,700,000, though it is only a hundredth part of the population of the country. Surely this must be put down as very satisfactory progress; but considering the teeming millions, still left in the cold and darkness, one cannot help expressing a note of discontent at the tardy progress that the cause of Christ is making in this land, which has been, for the last century and a half, under the benign influence of a Christian culture and a vigorous intellectual awakening.

The history of India in the past century tells the tale of the intellectual rebirth of the nation, and is mainly concerned with the life and labors of men like Ram Mohan Roy, the founder of the Brahmo Samaj; Dayanaud Saraswati, the would-be purifier of Hinduism; Ranado Gokhale, Mrs. Besant and Mahatma Gandhi, who all wanted to elevate India mainly through the agency of Hindu religion and Hindu culture. Of course, there have been isolated individuals like the Brahmapandha Upaddhyaya and Animanda, members of Hindu intellectual aristocracy, who found in Christianity the divinely appointed path to salvation. The lead supplied by these Christian ascetics of renascent India has been followed of late by the scholarly Jesuit missionaries of north India, who by their splendid organ, the *Light of the East,* are opening up a new avenue of approach to Jesus Christ, through Vedanta, the mystical philosophy of ancient India. It is the ambition of these zealous missionaries to provide constantly increasing points of contact with the Hindu élite, and thereby to leaven the whole Hindu culture, as centuries ago the Christian thought leavened the Greco-Roman world.

Even as it is, though only a microscopic minority in India, Catholicity is a potent factor in the intellectual and spiritual life of the nation, and this, it must be confessed, is due in no small measure to the intellectual and spiritual lead given by the various Catholic missionaries in India. The Catholic missionaries in general and the Jesuits in particular, wherever they have established themselves in India, are great patrons of arts and letters, and have thereby brought large numbers of Indians, whether pagan or Christian, under their cultural domination. Hard words had been occasionally uttered in authoritative circles against the tremendous wastage of missionary resources in educating the rich pagan natives of India, while it would have been put to better use in converting the poor people of the country. With due deference and submission to the views of these great souls, it must, however, be recorded that the cause of the Church has been progressing in modern India, mainly owing to the prestige and influence of the seats of higher education in that country. St. Joseph's College at Trichinopoly, Loyola College in Madras, St. Xavier's College in Calcutta, St. Berchman's College at Changanacherry, and St. Xavier's College in Bombay have radiated light throughout this pagan land. The great influence of these centers of Catholic learning has been recently demonstrated by the fight against the establishment of birth control clinics in some of the provincial legislatures in India, led by Catholic ecclesiastical authorities, but warmly supported by the Catholic, Hindu and Moslem alumni of Catholic colleges.

Religious, social, intellectual and political causes peculiar to India are responsible for the negligible number of converts. The chief obstacle to the rapid Christianization of India is an exaggerated spirit of nationalism characteristic of every educated Hindu, by which he rejects even divine revelations at the hands of foreigners. The educated Hindu looks upon occidental culture and occidental religions as something of the earth, earthy, while he looks upon Hindu philosophy and Hindu religion as transcendental spirituality. Returning from the Parliament of Religions at Chicago, Swami Vivekanda, a typical citizen of renascent India, spoke thus to his co-religionists in India:

> I am an imaginative man, and my idea is the conquest of the whole world by the Hindu races. There have been great conquering races in the world. We also have been great conquerors. The story of our conquest has been described by the great Emperor of India, Asoka, as the conquest of religion and spirituality. Once more, the world must be conquered by India.

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It is therefore evident that between the Christian missionary who wants to convert the educated Hindu, and the educated Hindu who wants to convert the materialistic westerner by his Hindu spirituality, there yawns a wide gulf, which is not easily bridged over.

It has been the proud boast of the militant Hindus of modern India that as soon as the historicity of Christ is disproved, Christianity would tumble down as the house of cards. Consequently an educated Hindu in south India in quite a Quixotic style published a pamphlet under the caption, "Christ a Myth," and created a veritable sensation in Hindu educated circles, until at last some of the Jesuit missionaries of Madura Mission exposed his frauds and silenced him forever.

Quite recently, however, the patriotic citizen of renascent India has changed his tactics, and spares no pains to prove that the sublime lessons of Jesus were borrowed wholesale from the Orient. The latest testimony to this change of tactics has been furnished by a dispatch dated October 3, 1933, by the London correspondent of the *Hindu,* a nationalist daily of Madras. The dispatch in question, sent to India by air mail, discloses a news story concerning the recent discovery of a book relating to the hidden life of Jesus Christ, by a Russian explorer and writer, by name Nicholas Notovitch. According to the translation he had made of certain manuscripts he had discovered in the Buddhist monastery at Himis in Tibet, the years unaccounted for in Our Lord's life from the age of twelve to the age of thirty, were spent by Him in traveling through India, Nepal, Japan, Tibet, Persia, etc.! One might wonder how a French publication of 1894 attracted the attention of the London correspondent of the *Hindu,* only in the year of grace 1933. The fact is that it had already attracted the attention of Catholic scholars and had been proved a shameless forgery.

The late Brahmapandha (Theophilos) Upaddhyaya, a well-known Sanskrit scholar and convert from Hinduism, had exposed the utter hollowness of this forgery in his Catholic monthly, the *Sophia,* as early as June, 1896, wherein the following paragraph occurs:

> Mr. Archibald Douglas, professor, Government College, Agra, and Mr. Shahmwell Joldan, late postmaster of Ladakh, went to the Himis Monastery, Little Tibet, whence the forged "Hidden Life of Jesus" has emanated, and had an interview with the Grand Lama in June, 1895. The "Hidden Life" was translated to the venerable Lama, and he was asked whether he had supplied the Pali version of the "Life" to a Russian traveler named M. Notovitch, who had taken shelter at the monastery, because one of his legs was broken by accident (Notovitch has written in his book that his leg was broken while he was a guest of the Lama). The Lama was quite surprised and exclaimed: "Lies, lies, nothing but lies." Not only did the Lama deny that he had ever come in contact with a Russian having a broken leg, but he declared that during his stay of forty years at this place he had never come across, not even heard of, such a book as the "Hidden Life of Jesus."

This is one of the several instances to substantiate the unholy eagerness evinced by the Hindu citizens of renascent India to swallow any malicious fiction that would extol the so-called spirituality of the East as opposed to the materialism of the West. Among the mass of Hindus there is blind conservatism, which prevents all search after truth; and a Sanskrit hymn repeated every day by millions of Hindus gives a legal sanction to their self-complacent attitude. It runs:

> As the different streams have their sources in different places, and mingle their waters in the sea, O Lord; so the different paths which men take, through different tendencies, various though they appear, crooked or straight, all lead to Thee.

The unsophisticated Hindu, therefore, is sincerely tolerant of all creeds, occidental or oriental, although his educated brother extol the indigenous creeds at the expense of those brought from outside. No wonder that there are zealous Hindus who ask for Masses to be said for the souls of the departed, or who might join you in saying your rosary.

What keeps such well-disposed souls from entering the visible community of Christ's Mystical Body is a question that is more easily asked than answered. Apart from the deeply rooted religious indifferentism of the masses, there are more powerful factors that offer a bold front to the advancing tide of Christianity. The 70,000,000 Moslems and 15,000,000 Buddhists of Ceylon and Burma are two impenetrable fortresses, against which the zeal and erudition of Christian missionaries have contended in vain. Among the Hindus themselves, who are not so solidly entrenched as the Buddhists and Moslems, there is the potent sociological obstacle called caste, which makes the convert an outcast, whereby he loses all blood relations, ties of friendship, social position, and, in nine cases out of ten, even the means of livelihood. Considering, therefore, the mighty forces that are arrayed against the propagation of Christianity among the higher castes of India, the missionary has naturally diverted his attention to the poor untouchables of the country, who number nearly 70,000,000, or approximately a fifth of the total population of India. They are mostly of negroid origin and closely resemble the Kaffirs of Africa and the red Indians of America; and being outside the privileged pale of Hinduism they have been for centuries hewers of wood and drawers of water for their thankless caste Hindu masters. The Christian missionary, therefore, has been most successful wherever caste system

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has been most rigorously observed. The numerous converts of Saint Francis Xavier had been, for example, the humble fishermen of the Indian coast, where fishing is regarded as an ignoble trade. Alarmed by the splendid success of Christian missionary enterprise in India, the Hindu leaders strive to stem this tide. Led by Mahatma Gandhi, they throw open the portals of Hindu temples for their untouchable brethren, and make liberal concessions to them in the legislatures of the country, so that the poor depressed Hindus might not be tempted to embrace Christianity.

In spite of all these obstacles to the extension of the Kingdom of Christ in India, there is no reason to be pessimistic about the future of the Catholic Church in that country. Even if Hinduism succeeds in establishing social equality, Catholicism can face the future with equanimity and confidence, for its power lies in its intrinsic truth and the assurance given it by its Divine Founder. Already Catholicism is leavening every stratum of society in India, even as it transformed the Greco-Roman world centuries ago. India is at present passing through an intellectual, social and spiritual revolution. It seeks a faith which will answer to the fine aspirations that are latent in the unsophisticated Hinduism of the masses, and which will purge the belief from error. Undoubtedly, the Catholic Church and she alone can give to modern India its definitive religious, intellectual, moral and social order. Outside the Catholic Church there is no theology, liturgy, devotion and literature rich enough to satisfy the spiritual hunger of India. Mahatma Gandhi, the foremost political and religious thinker of renascent India, once said: "We owe too much to the Catholic Church ever to do it any harm." Under the circumstances, should not all Catholics, with His Excellency Leo P. Kierkels, Apostolic Delegate to India, express the firm hope "that the time will come when the Cross will be emblazoned above all in India, and monuments will bear in Sanskrit the triumphal words, 'Christus vivit; Christus regnant; Christus imperat' "?

THE DAIRY INDUSTRY

By ROGER KENNY

ONE OF the hardest nuts that the new dealers are trying to crack is an equitable set up in the dairy industry. In the Middle West the overtures of the A. A. A. have practically been spurned with the precipitation of a milk strike that is now in the process of arbitration. The Chicago trouble was unique in that it consisted of an alliance between organized farmers, union drivers, and the larger companies in their collective fight against the independent dealers. In New York the State Board has attempted to regulate the industry, but it is in imminent danger of collapse unless it receives the cooperation of neighboring states and of the federal government. The board could regulate prices and conditions for its own state, but since the New York milk shed extends beyond the boundaries of the Empire State the board was weakened in its struggle for fair dealing by an unregulated flood of milk from adjoining states. That is the first difficulty and that can be remedied by cooperation from federal and state boards. But there is a second obstacle that may eventually wreck the New York Control Board. This relates to conditions in the retail market in New York City.

Prior to the setting up of the board the city witnessed a struggle between the independents and the larger companies that bade fair to carry all of the contestants into the maelstrom of economic destruction. The precarious situation was caused largely by the independents in their efforts to control the wholesale delivery to stores. Since the depression the public has adopted the practise of receiving at the door only sufficient milk to satisfy their breakfast's wants and ordering the rest of their need from the chain stores and the neighborhood groceries. Consequently the store trade has bulked large within the past few years and it was here that the struggle was fought and is still being carried on. Most of the chain stores were Borden customers and untouchable, but the other stores afforded a wide field for conflict. The independents set about to capture this trade by offering extremely liberal inducements to store owners. Generally these offers consisted of at least two weeks' free supply of milk, the installation of modern ice-boxes, daily deliveries of ice sufficient to care for all the cooling needs of a store, and an amazingly low charge for milk and cream. This price was so small that bottled milk sold for as little as $.05 a quart and at the height of the war it was being given away free with purchases of other goods. It is to the credit of the large companies that while small dealers were doing this they made every effort to maintain a fair business practise, although at times they did give gratuities. They did not, however, lower the price beneath a just level. Usually they maintained a united front and kept a keen eye on occasional deserters.

The question naturally arises, how was it pos-

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sible for the independents to sell their milk at such a low price and with gifts while the larger companies claimed that they could not meet operating expenses in such a competitive field. And did the independents make a profit? The answer to the second question is that while a few sank below the waters, most of the independents made compensatory returns and are still in business. The first question will have to be answered more lengthily. The independents paid their employees far less than the big companies did. While Borden's, Sheffield's and Dairymen's League (then a new entry in the retail field) were employing pasteurizing men on a six-days-a-week, eight-hours-a-day basis, with a salary approximating $30 a week, the independents were employing like workers for $12 a week and forcing them to work almost fourteen hours a day and seven days a week. The helpers on the trucks of the independents averaged $10 to $12 a week with long hours, although the salesmen, or drivers, received a salary equal to that paid by the larger units. The plants of the small dealers were, and still are, far inferior to those maintained by Borden's and Sheffield's and they do not have the laboratory facilities that the others have. The third important point is that the price paid by the independents to the farmer was lower than that paid by their competitors, even though the latter did not pay the dairyman enough to cover his expenses. At this stage a very black picture has been painted of the independents who resorted to cut-throat practises and unfair labor conditions in their fight for the store market. Reluctantly it must be admitted that they even made use of racial bonds to further their own advantages.

But what of the large dealers? Are they the poverty-stricken firms that they claim to be or can they retail milk at a lower price while still making a reasonable profit? Despite the efforts of the State Board, public organizations, and the newspapers, the members of the larger unit have declined to reveal their true earnings to the public. The only reports of expenditures are made in the stockholders' reports as issued by the holding companies, and these may be cast aside. They are so brief that they reveal nothing and they concern the condition of all the subsidiaries scattered throughout the country, so that they are useless in any attempt to unearth the earnings of the New York companies. The affairs of the ice cream and candy divisions should be irrelevant as far as a just price of "fluid milk" to the consumer is concerned. It is known, however, that when the Chicago companies sought a raise in milk prices the state investigated the earnings and then bluntly dismissed the petition, saying that the companies were already making an excessive profit. This when the companies were attempting to reduce their price to the farmer and the wages to the drivers. Unfortunately the New York State Board has not similar investigatory powers.

Conditions in Chicago and New York are similar in respect to expenses and receipts, and it is logical to assume that what is true in Chicago is true in New York. In both localities the price to the farmer averages $.04½ per quart while retailing for $.11 and $.12. Competitive conditions are similar while, with regard to labor, the advantage is New York's. In Chicago the companies must dicker with a strongly independent union. In New York the company-controlled associations are subservient to the employers. The pasteurizing men are paid approximately $30, the truck drivers $40, and salesmen receive a basic wage of about $35, plus commission. This varies with each particular concern. The Sheffield men are paid 2½ percent on collections. Borden men receive 2 percent on collections and $.75 for every hundred points that they sell each week above 2,100. A point is equivalent to a quart of milk or a half-pint of cream. Wholesale drivers are paid wages that are slightly above those paid to the "family-route" men. The companies, both in New York and in Chicago, force the men to sell butter and eggs that average $.10 above the store price. Some of the drivers are fortunate and can dispose of these by-products, but the greater part of the salesmen sell the articles to restaurants and stores at ridiculously low prices and pay the difference from their own pockets. Now despite the claim of losses on the part of the officials the truth is that 80 to 85 percent of the routes are in the 2,100 class and all routes of both companies are paying commissions. In other words, the companies are making sufficient profit to pay yearly dividends and pay their salesmen basic salaries as well as commissions.

At the moment there is an underground movement by the A. F. of L. to organize the men, despite the frustration of an attempt earlier in the year. Although the company officials are derisive and union men are secretive, there are substantial rumors that the drivers are organized 80 percent. Credence is lent to this report by friendly and solicitous overtures recently made by the companies to their employees. From the attempted unionization the companies will probably be stimulated to make the lot of the drivers more profitable. It seems, then, that the returns to the New York companies are in the same category as those to their counterparts in Chicago and that they are in the same desirable financial condition.

Fierce and unfair competition, initiated by the independents, is again beginning to rear its ugly head and with the imminent collapse of the Milk Board, foreshadowed by an unfavorable recent court decision, the situation is ominous. The remedy seems to be in a rejuvenated and strengthened

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board cooperating with federal and neighboring state agencies and having wide powers over the retail dealers. Such state supervision would result (1) in the elimination of many independents who have resorted to unfair business practises, (2) in the segregation of the profits of the fluid milk divisions of the companies from the earnings of the ice cream and candy units, and (3) in a price of approximately $.05 per quart to the farmer and a retail price of $.08 or $.09 for Grade B bottled milk with corresponding increases for the other grades.

The Housing of the Lambs

It had been her blessed lot
To know the many kinds of fear,
To keep her clean and pitiful;
But one sound she would always hear.

That was when she was a child,
Years ago, and it was night,
A March wind shook the window panes,
And there was snow and candle light.

From her bedroom she could hear
Her father's feet come stamping in,
Her mother's sudden gentle cry,
And then a wailing weak and thin.

She pressed the covers to her ears,
But nothing that the child might do
Could shut the terror quite away,
The cry of the baby lamb came through.

So small and far away and sad,
The tiny sound was outside all
The kindness and the world she knew
Between the shed and parlor wall.

It seemed as if the whole wide night
Was between her and the cry
Of the new-born lamb she heard—
The wind, the stars, and all the sky.

Her mother whispered tense and quick,
Her father answered low and full,
She could smell hot gin and strange
Fragrance of the singeing wool.

The thing her parents were about
Out there where the embers were
Was something sad and beautiful
That had to do with God and her.

She lost the lamb in sleep at last,
But her closed eyes were full of tears,
And that night would remain with her
Like a rainbow through the years.

ROBERT P. TRISTRAM COFFIN.

BOOK AND OMEN

By CHARLES MORROW WILSON

HERE on my desk I have a book which I sincerely believe is the most significant volume of the year. It is the "Yearbook of Agriculture" for 1933. I realize of course that 1933 has taken its place in past history and tenses, but this book, which is obtainable from the Superintendent of Documents, Washington, D. C., for $1.00, is one of the most forward-looking volumes that I have ever encountered.

I call the new "Yearbook of Agriculture" the most significant volume, with one hypothetical reservation. Had there been a "Yearbook of Commerce" for 1933, that might have been the year's most telling book. But since there was none, I claim my beginning superlative.

Throughout its 750 pages, the volume intermittently sparkles, bristles and softens with the philosophies, hopes, day-dreaming and persistencies of the new deal. Henry A. Wallace, Secretary of Agriculture and veteran editorial writer, strikes into his theme without word-mincing:

"The world situation being what it is, our immediate task is to accomplish an emergency adjustment of farm production to the demand. This does not mean renouncing foreign trade. It is possible simultaneously to set about adjusting our farm production to the total demand, domestic and foreign, and to work for the removal of unnecessary impediments to international commerce.

"It is obvious that foreign trade will continue to be vitally important to American agriculture. Recognition of that fact is perfectly consistent with a determination not to offer our foreign customers vastly more than they can possibly take.

"If our foreign trade could be revived quickly by negotiating reciprocal tariffs and making inter-government debt adjustments, the need for readjusting our farm production would be less urgent. It would remain nevertheless, because the production exceeds even the most optimistic estimate of the probable demand. As things now stand in the international sphere, the necessity for beginning with production adjustment is overwhelming."

Referring to the widespread rural hope that regulated inflation may bring new dawn to farm earnings, Secretary Wallace commits still more straight talking:

"Agriculture cannot depend exclusively on a monetary policy to restore farm incomes. . . . Permanent farm relief has two principal requirements: (1) a rise in the general price level so that the burden of debt and taxes will be lightened, and (2) a closing of the gap between agricultural and non-agricultural prices. Only the first requirement can be confidently expected from controlled inflation. . . . By itself, monetary action does nothing to change maladjusted situations for the better. Indeed, it may tend to prevent a favorable change by temporarily hiding the need.

"Inflation is not a cure-all. When it stopped, as sooner or later it would, we should soon again discover that the agricultural problem is one of balancing production with demand. . . . The proper handling of our money will

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help us reach a true state of balance, but there are certain fundamental factors which must be handled otherwise. To control these factors in the world of today with its multitude of trade barriers requires for the time a production control that is obnoxious to every class in our society."

Speaking of tariff policy, the Secretary repeats that the United States, at least for the time being, has embarked upon a rather rigid nationalistic policy of farm economy, due to barriers in foreign trade which are for the time being insurmountable, as channels for consuming surpluses:

"Since March 4 last, the country's affairs have improved greatly. There has been a total increase in industrial payrolls of at least 65 percent, and the purchasing powers of farm products have advanced materially. This improvement, however, cannot last, if we cannot meet the problems caused by the fact that we have at least 40,000,000 too many acres of plow land now in crops, in view of the international situation on debts, tariffs, and foreign lending."

He continues to exhort stricter government regulation of middleman's profits, to the end that producer's prices may rise more rapidly than consumer's prices, thereby closing in the still outrageous gap between food prices on the farm and at the corner grocery. But those of us who may be inclined to tremble at the prospects of a too-complete czardom in farming, have now only to watch the Washington news columns to see the A. A. A. stubbornly insisting that farm marketing and participation in crop limitation on the part of the individual farmer shall remain optional and voluntary, rather than a punch-clock dictatorship by government, as has been, and is still being, plead for by Midwestern governors and senators.

The crowded pages of this great yearbook sparkle with an epehrmeal frankness, a rather blunt acceptance of facts, favorable and unfavorable; in all building together a viewpoint, high opinionated to be sure, but certainly in charming contrast to the pedantic muck-raking that has ladened the pages of all too many Yearbooks of Agriculture in seasons past.

I compare the yearbook to the one of 1932, which is eminently inaccurately called "Yearbook of Agriculture 1933." The two volumes are much the same in the way of make-up and statistical presentation. But the 1932 book exudes a feeling of diplomatic helplessness. It concedes that agriculture is pauperized and disrupted, recognizes no convincing trends or goal posts, hopes blindly that "everything will be all right" and by way of anti-climax confides that even if American farming is sunk deep into the mire of despair, even if government is helpless to aid it, even if the real foundation of national life is rotting and sinking, that the United States Department of Agriculture has at least been of "service" by cutting down its administrative expenses 14 percent. It completely overlooks the probability that the casual and impartial reader had every reason for shouting, "Then why have a Department of Agriculture? Why not reduce its expenditure by 100 percent?"

But the new yearbook is anything but politic and resigned. It is both a testament of ideals and of honest doubts, a blending of comedy and tragedy and of valiant striving. It suggests that the money worth of the 1933 crop is all of a $1,000,000,000 greater than that of 1932; that the economic dawn is gradually breaking; that many erstwhile economies are being forgotten in the new warfare against agrarian ruin. While it substantiates the belief that practising farmers of America will soon be drawing $1,000,000,000 yearly as a cash bounty for crop acreage reduction, it confesses that the new striving for domestic allotment has apparently not succeeded in materially reducing market-ruining surpluses of the principal crops. The malady of overproduction still lingers. The Bureau of Crop Estimates, admitting that the first tryout of reduction rewards actually cut many millions of fertile acres out of fruitful competition, also grants that the total volume of all crops raised in 1933 was very nearly that of the year preceding.

Therefore Secretary Wallace continues his exhortations for continued reduction of crop-growing acres. But the striving is not limited to exhorting. The proposition grows clearer that the administration proposes to prune down American farm realms by taking some 50,000,000 acres of the least desirable farm lands out of cultivation—if not by rental, in the form of crop reduction bounties, then by absolute purchase.

Agricultural adjustment has arrived at a new crossroads. This is one reason why I believe the new "Yearbook of Agriculture" of great prophetic importance.

Quietly, a new federal agency has stepped to the national stage. It is called the Emergency Surplus Corporation. Its entrance has been considerably subdued, due to the already crowded pageantry of the new deal. But its being is real, and its power includes that of outright purchase by the government, of marginal farm land.

The Secretary of Agriculture declares: "It is therefore necessary to consider gradually reducing and controlling the size of the farm plant as a whole as a means of supplementing and in some measure displacing the emergency policies. This can be accomplished by removing from cultivation the farms which are economically and socially least desirable—such farms are loosely termed 'submarginal.'"

He adds that such lands, when purchased by the government, may be turned into public forests, parks, or regulated grazing districts, where advisable; otherwise into "recreation areas."

Echoing this sentiment in his magnificently significant address to the new Congress, the President said: "Through carefully planned flood control, power development and land use policies, in the Tennesee Valley and other great water sheds we are seeking the elimination of waste, the removal of poor lands from agriculture and the encouragement of small local industries, thus furthering this principle of a better balanced national life."

In his yearbook report Secretary Wal ace elucidates eagerly how the government can save handsomely by outright purchase of poor farming land, over paying rentals on rich lands in the form of bounti s for acreage

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reduction. Meanwhile it has become known that the administration is putting finishing touches to a working plan whereby the Emergency Surplus Corporation, supported by the Public Works Administration and possibly by the Reconstruction Finance Corporation, may in 1934 actually begin the buying of some 50,000,000 acres of "submarginal" lands at a probable cost of $350,000,000.

This announcement heads us squarely into a briar-patch of suppositions. If the government is to buy poor lands, what will become of the poor occupants of those lands? What will the bearing be upon the new federal enterprises in subsistence homesteads?

Certainly, we have the administration's promise that subsistence homestead projects will be carried on—with lively increase. The yearbook makes no specific answer. But it does offer some potent intimations. These gleanings, still in the realm of probability, are offered for what they are worth.

Federal purchase of land will be centered in the poorest farming areas. It will be a very gradual process, perhaps in no case terminated in less than ten years and in some cases not under twenty or thirty. In all cases, sale will be voluntary on the part of the tenant. Public domain laws will probably meet drastic revisions to the effect that homesteaders, though they may continue to take land from the common grange, may do so only for purposes of subsistence. Government aid may be granted to farmers who wish to change to more fertile or desirable locations. The directing of forestry, public domain, land reclamation works, public parks and reservations, Civilian Conservation Corps, subsistence homestead administration, and all other federal land control units may be merged into a unified administrative unit which will labor to help the public at large toward forming a more livable relation with farm lands, both active and potential, both public and private.

These are intimations and suggestions presented. They are more reasons why the yearbook stands as a most eye-opening and significant document. It is an epic mingling of philosophy, statistics and utopian idealism. But much of its content is the stuff of recorded fact and history.

Perhaps few enough persons will read it. Whether this is or is not the case, I am predicting that its essences will bloom forth in many a headline before another six-months has passed. For as Henry Agard Wallace, Secretary of Agriculture, puts it:

"The things this administration has done thus far may seem spectacular, but they are only a faint foreshadowing of some of the things which will ultimately be necessary before the United States has finally made for herself her new true place in the family of nations."

Vitality

Your Body in a grain of wheat,
Your Blood within the vine;
The former is my needy Bread,
The latter is my Wine.

SISTER MARY EULALIA.

COMMUNICATIONS

LARGE CATHOLIC FAMILIES

Washington, D. C.

TO the Editor: There is portentous meaning in the few brief lines of Monsignor John A. Ryan in THE COMMONWEAL of February 2, under the caption, "Large Catholic Families." Monsignor Ryan states that "it seems to be a fact that the present child-bearing and potential child-bearing generation of Catholics is not reproducing itself," and again, "the trend of our Catholic population is toward gradual extinction." Even if it could be shown that these statements were not absolutely accurate, the undeniable fact would remain that matters have come to a sorry pass and the question what to do about it would seem much more in order than any quibbling over statistical facts. The Church is unquestionably faced here with a very grave problem.

In view of modern conditions it seems not a little astounding that the family has simply been taken for granted, or at any rate, that far from enough has been done in any direct or specific way to foster and encourage genuine Christian family life. Just what, precisely, is the press, the pulpit, the school contributing in this all-important field? Whatever the answer may be, there is no question that these agencies could do far more than they are doing and that they should do so without delay. Special parish organization could also do much here. His Holiness, Pope Leo XIII, saw the approach of the evils we deplore in family life today and founded an organization to be established on a diocesan and parochial basis throughout the world to keep the family on a religious basis and to preserve it from impending ruin. Unfortunately this oganization, the Association of the Holy Family, is scarcely known in this country today. If speedily established and really vitalized, it should do much to stem the present tide of destruction.

More purely natural means for preserving the family also deserve attention. And here we cannot refrain from recalling the fact occasionally pointed out by Catholic sociologists, namely, that the city, as organized today, is less favorable to family life than is the country. The interested reader may find this theme developed at some length in the March 2, 1932, issue of THE COMMONWEAL. We repeat here but a few salient figures showing that the real difference in size of families in this country today is to be found between rural and urban families.

"In American cities of population of 100,000 and upward, there are 292 children under five years of age for every 1,000 women between fifteen and forty-four years of age. In cities ranging from 2,500 to 100,000 there are 341 children under five for every 1,000 such women. In other words, the number of young children in all our cities of 2,500 and upward combined is considerably below the estimated minimum for even a stationary population; that is, 368 children under five years of age for every 1,000 women between fifteen and forty-four. On the other hand, the number of children under five years for every 1,000 women between fifteen and forty-four in rural villages and towns smaller than 2,500 is consider-

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ably above the minimum requirement for a stationary population, namely, 472; for farm residents it is still higher, namely, 548 instead of the required 368. In spite of the fact that city populations are grouped around the productive ages of life (fifteen to forty-four) and that country populations have a disproportionate number of young children and old people, the birth rate is much higher in rural than in urban groups. The latter, in fact, are not even reproducing themselves."

Of particular significance here is the fact that the Church in the United States is an urban Church. It is commonly understood that 80 percent of the Catholics of this country are huddled in the city. Possibly this will make Monsignor Ryan's statement look even more ominous.

There is unquestionably need for a gigantic crusade to bring the family back into its own again. A few encouraging developments can be pointed to. Such are, for instance, the organization of the Catholic Conference on Family Life and the establishment of a special Family Life Section in the N.C.W.C. Social Action Department. Yet these are little more than voices crying in the wilderness. There is need for the Church as such to direct her attention much more directly and specifically toward this problem than she has been doing. And there is need for her to do so speedily and with every helpful instrument at her command. The Church in her infant days saved the family from destruction by a degraded pagan civilization. She can save the family today.

REV. EDGAR SCHMIEDELER, O.S.B.

SCHOLASTIC PHILOSOPHY

New York, N. Y.

TO the Editor: Father Rybrook's letter in your correspondence column, February 16, 1934, as to the ignorance of scholastic philosophy on the part of professors of philosophy in this country hits the nail on the head. If it were only that scholastic philosophy represented a mode of thought of educated men for the thousand years from Boethius through Anselm down to the Reformation and beyond, that would seem to be enough to demand that professors of philosophy should know what mankind was occupied with for so long.

But their fault is much greater than that. All our colonial colleges from Harvard's first commencement presented a hundred theses more or less in logic, rhetoric, grammar, natural, mental and moral philosophy and mathematics, which the graduates for the degree of A.B. were supposed to defend. These theses or propositions are thoroughly scholastic. When I submitted a series of the theses to the Medieval Institute of Ottawa the reply was, "These are pure scholastic formulae."

Scholasticism did not die out at the end of the Middle Ages nor did Luther give it its death blow, but it continued to be the principal subject with which students were occupied during the last two years of their college course in the European universities and our colonial college imitated them. Not only Harvard and Yale, but William and Mary, Princeton, Columbia, the University of Pennsylvania and Brown, all had public disputations on these theses. I have photostats of hundreds of them.

The theses were all in Latin, their method of teaching by means of the disputation was thoroughly scholastic, and a favorite thesis was that formula of the father of scholasticism, Saint Anselm: "Deus potest esse, ergo est."

The American professors of philosophy to whom Father Rybrook refers are not only ignorant of the old scholastic philosophy but they are unpardonably ignorant of that chapter of the history of education and philosophy in this country which shows that the men who gave us the Declaration of Independence and the Constitution of the United States were most of them graduates of colleges where scholastic philosophy was the culminating crown of their course.

The only way that I know to open the minds of non-Catholic philosophers "to the most living, the most rational, only practical of all systems of philosophy," is to shame them into realizing that they do not know the history of either philosophy or education in their own country.

JAMES J. WALSH.

CONCERNING GREGORIAN CHANT

Sablé, France.

TO the Editor: I noticed in your issue of December 1, a letter signed by the Reverend Ludwig Bonvin, S.J., in which among other statements open to question, he offers a piece of practical advice to the choirmaster as follows: "We should rhythmisize them [the Gregorian melodies] in accordance with the original and historically established principle of variously proportional long and short notes."

Not only is such a proposition in contradiction with the best scholarship, but it has been condemned by Rome. This whole question was agitated thirty years ago and settled as follows: that the melodies must be rhythmed according to the principles of free rhythm as embodied in the official books of the Church and not according to any one of the systems of the mensuralistic school. These latter were left at liberty to continue their research work but not to offer any one of their systems for practical use.

During the past year there has been an effort to reawaken interest in the dormant cause of mensuralism. A flood of literature has issued from Buffalo, New York and from two small towns of Holland, and this literature while it remains within the limits of "research" can do no harm. When one of the advocates of the system proposes the application of his system to choirmasters as it is done in the paragraph quoted above, then—to be clear—the author should have added the warning that any choirmaster who obeyed such advice would be in formal disobedience to the rulings of the Holy See.

Where Rome has ruled, it would not be fitting to enter into controversy, nor would it be my desire to engage in dispute with an elderly and highly respected member of a great religious order. I shall merely quote the following phrase from a letter on this subject from the Very Reverend Dom Paolo M. Abate Ferretti, Presi-

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dent of the Pontifical Institute of Sacred Music at Rome and Consultor to the Sacred Congregation of Rites. This man is the chosen interpreter of the Pope of those laws which concern the practise of sacred chant and music. To him, I submitted the following question, in view of the fact that certain persons have been puzzled and led astray by the recent clamors of the mensuralists:

"Has there been any change of ruling or change of attitude on the part of the Sacred Congregation of Rites concerning mensuralism?"

His answer was:

"Despite the propaganda of the mensuralists, Rome has never changed her attitude in the slightest respect. Rome is well aware that the various supporters of mensuralistic theories are very far from having reached a common accord among themselves; that the different systems of rhythm proposed by these persons are in complete mutual contradiction. Thus nothing has been provided by them which could form a basis upon which Rome could be led to modify her laws or her attitude. What Rome expects from every Catholic (and by Rome, I mean the Holy See) is a full obedience to these laws which have exactly the same binding power today as in the past. Rome expects that such obedience will be given voluntarily, and by this means the greatest good can be accomplished, indeed the only possible good, as regards the singing of Gregorian chant: namely, to render, in church, these melodies according to the free rhythm of the official edition to the definite exclusion of any one of the tentative systems of mensuralistic rhythm, be the system of Deschevrens [whose theories were adopted by Father Bonvin, S.J., of Buffalo, New York], of Fleicher, of Wagner, of Jeannin [whose theories were adopted by Father Vollaerts, S.J., of Holland], or Cingria, etc., etc. Each of these names represents a system apart, and all are equally inadmissible according to the law of the Church."

No doubt the above statement will set at rest those consciences which have been troubled during the past year by claims which are unjustified by facts.

JUSTINE B. WARD.

GEORGE STERLING

Los Angeles, Calif.

TO the Editor: I am writing you with reference to two matters in which you can perhaps assist me. I am collecting material for a biography of the poet George Sterling, and I should like (1) to discover persons who were in contact with him when he was a student at St. Charles College, Ellicott City, Maryland, between September, 1886, and June, 1889; and (2) to discover who has charge of the effects of Father Tabb. I find Father Tabb to be the outstanding influence in Sterling's youth; and I understand that Sterling corresponded with him up to the time of Tabb's death.

I am hoping, through the interest of your readers, to secure information about these two things, and I shall appreciate your assistance in the matter.

MARY MATHESON WILLS.

FATHER HUDSON

Worcester, Mass.

TO the Editor: The lovers, and they are legion, of the late Father Daniel E. Hudson, C.S.C., must feel grateful to Mr. Shuster for his devoted and intimate tribute to that great priest and editor. At the passing of our dear friend and Father, passing from the *sanctum* of his and everybody's beloved *Ave Maria,* to the *Sanctum Sanctorum* of all blessed attainment, I had time only to wire to his confrères at Notre Dame in words which dear Father Hudson frequently used in his affable letters to me during many years: "Good-night, Father, and in some happier clime, good-morning." That and kindred salutations came graciously from his state of grace, from his aged wisdoms and childlike simplicities: of such are the kingdom of heaven.

In lieu of an ampler space and time, may I here refer in a word to the charming tenacity of his memories, those voluminous records of his soul, so sweet, so wholesome, blessing him that held and those that heard them. For instance: from a Massachusetts coast where Yankeedom was the entire substance and accident (where the Cabots spoke to the Lowells, and the Lowells only to God) the Hudson boy entered Holy Cross in 1868. In a letter from him to me in 1917, he wrote, "I remember with grateful affection the many friends I made there. . . . Every time I give Holy Communion I am reminded, after nearly half a century, of Father Welch (of Boston); his reverence for the Blessed Sacrament was so striking. I recite daily a prayer to Saint Joseph which I learned there from Father Ciampi in 1869! How I could run on! Good-night, and many good-morrows."

Grateful affection remains in the memories of the legion of friends of this charming gentleman, this saintly priest, this benign editor; and appropriating and adapting his former salutation, we say from our heart of hearts, "Good-night, Father and in the Happier Clime, good-morning."

REV. MICHAEL EARLS, S.J.

CATHOLIC READING

Genoa, Ill.

TO the Editor: For Mr. Rumford I would add to the other lists submitted just a suggestion along lines that should be of greater interest than they seem to show at present:

Pope Leo XIII, "The Condition of Labor" ("Rerum Novarum");

Pope Pius XI, "The Social Order, Its Reconstruction and Perfection";

Lugan, "Social Principles of the Gospel," translated from the French by T. L. Riggs, with a preface by Dr. John Ryan, who states that "the social aspect of Christ's teaching has nowhere been more thoroughly, more judiciously or more temperately set forth and determined";

Plater, "The Priest and Social Action."

WILLIAM M. MCGUIRE.

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THE PLAY

By RICHARD DANA SKINNER

Four Saints in Three Acts

DEEPLY imbedded in the cryptograms of Gertrude Stein's alleged prose "cadences," there is a consistent pattern binding together the many parts of "Four Saints in Three Acts." Virgil Thomson's music, which is far from modernistic, and Miss Stein's libretto, which is so modern as to be almost psychopathic, would, of themselves and in combination mean little or nothing. But someone—whether Miss Stein, or Mr. Thomson, of John Houseman as director or Maurice Grosser as writer of the scenario—someone, I say, who must remain unidentified, has brought the semblance of order and design into the completed production.

We know that it was Mr. Thomson's idea to use an all Negro cast. We do not know who assigned actions to accompany Miss Stein's verbal progressions. Certainly the words themselves indicate no outer action, and the printed version of the libretto not only fails to attribute most of the words to any given character but is utterly innocent of any stage directions whatever. Yet the "opera" achieves form, in spite of the fact that it actually concerns two saints in four acts instead of four saints in three acts. It is about Saint Therese of Avila, represented as two persons, the inner and the outer, and about Saint Ignatius and his followers, and about the welding into one spiritual unity of the inner and outer Saint Therese, and the translation of all the saints into the unity of a heavenly state.

I have referred to Miss Stein's prose as a series of cryptograms. As those who have read her works know so well, she uses words for their sound and feeling rather than for any accepted meaning. Yet she does not neglect their meaning entirely. To illustrate this, let me quote a passage, descriptive of the way of a saint with men. The passage should be read through first in its entirety, and then read again, skipping this time all the words except those which I have taken the liberty of italicizing.

"Does it show as if it could be that very successful that very successful that *he was very successful* that he was with them with them *with them* as *it was not better than at worst that he could follow him to be taking it away* away *that way* a way *a way to go."*

I am not pretending that there is any crystal clarity even in the sequence of selected words I have italicized. Nor am I defending Miss Stein's rugged individualism in refusing to use words in their accepted forms and arrangements. I am merely making the point that as these words pour forth in the theatre to the accompaniment of Mr. Thomson's wholly intelligible music, they do give a cumulative feeling which is even intensified at times by the apparently needless repetitions of phrases. Suppose we paraphrase the passage as follows: "Does it not appear that Saint Ignatius was very successful with his followers and that they could do far worse than follow his example in discovering a way of life through renunciation?" Some such meaning certainly emerges from Miss Stein's words, the more so when set to music and accompanied by the highly intelligent and reverential direction of the actors on the stage. And just as the implication of one passage grows upon you, so the spiritual sequence of the entire opera slowly takes on the recognizable form of the mystical progress of a saint from a divided self to ultimate unity of heart and soul and mind.

In the prelude we have the saint in heaven. In the first act, under the statement "Saint Therese half indoors and half out of doors," we have the divided self. In Act 2, the mountains of faith begin to bring a resolution of the conflict, or, as Miss Stein puts it, "Might it be Mountains if it were not Barcelona." Nor is the third act obscure, in spite of the baffling phrase, "Saint Ignatius and One of Two Literally." For this scene brings the wedding of the inner and the outer self of Saint Therese under the spiritual direction of Saint Ignatius, and her death to the world. The last act is once more in the heaven of the united soul, with "the saints and sisters reassembled and reenacting why they went away to stay." In the design of the complete production, there is an implication here of the Communion of Saints, and a wholly adequate explanation of why the saints who have died to the world should be content with their choice.

Mr. Thomson's decision to use Negro actors was prompted, we are told, by the performance of Hall Johnson's choral play, "Run, Little Chillun." One suspects that the memory of "The Green Pastures" may have played its part, too. At all events, the excellent voices, the quiet dignity and the unaffected simplicity of principals and chorus leave nothing to be desired, unless it be that inherent simplicity in the entire idea which is so patently lacking. The affectations of Miss Stein's verbiage are enough in themselves to make one suspect an attempt at sensation mongering and the use of the Negro cast merely augments this suspicion. But at this point we must distinguish between sincerity and inner simplicity. The work as a whole is undoubtedly sincere. But one may be almost savagely sincere in attempting to stand on one's head. The question of inner simplicity comes up when we ask whether it is in the least necessary to stand on one's head at all. A person may be both precious and sincere; but one can hardly be precious and inwardly simple at the same time. Simplicity is more akin to directness, to employing the most direct means to attain a given end. "Four Saints in Three Acts" certainly lacks inner simplicity in this sense of the words. Miss Stein is being precious in inventing a tone language to convey what a language of words might convey more directly. Mr. Thomson is being precious and complicated in selecting Negroes to personify universal characters for an American audience. The result is pleasing and has a certain dignity, but it is never quite appropriate to the theme. Mr. Thomson's music, on the other hand, shows a direct and wholly appropriate link with much of the liturgical music of recent centuries. The scenery and costumes created and designed by Florine Stettheimer and Kate Lawson lend measurably to the charm of the occasion, although it is surprising to see Saint Ignatius and his followers with monks' cowls. (At the Forty-fourth Street Theatre.)

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BOOKS

Faith and Mentality

New Psychology and Old Religion, by Edward F. Murphy, S.S.J., Ph.D. New York: Benzinger Brothers. $2.50.

THE BEHAVIORISTIC school of psychology, having rejected religion and its postulates as outmoded and unscientific, seems inclined to take the stole and mount the pulpit to play religion's indispensable rôle in the guidance of human action. In tones that border on the hieratic, it assures us that man needs a purpose in life, a purpose outside of himself and bigger than himself: he needs a comprehensive and realistic view of life, a right estimate of values, an appreciation of other persons and things, and a fixed and imperative rule of action. He must also be provided with the means of ridding himself of infantilisms, fixations, illusions, fear, remorse, repressions, and like defects and impediments; and of building up the corresponding good qualities. But when it comes to offering a basic, unified and permanent plan of human reconstruction, improvement and progress, psychology is found wanting—which is not surprising. In fact, as long as it persists in regarding man as nothing more than an animal, thought as a "laryngeal itch," the will as an automatic and invariable reaction to external stimuli, the soul as reducible to the "gut," and God as existent, if at all, in an ineffectual state of "becoming," psychology will fail to give an adequate explanation of human behavior, or an adequate system of principles to guide it.

On the other hand, religion has long since recognized the needs, defects, and problems of human action, and has learned to deal with them with a degree of efficacy that no psychology clinic would claim to have achieved. The superior efficacy of religion is due to its more comprehensive premises and methods. It teaches men that they are created by a perfect God, and are responsible to Him for their actions. Its law derives its imperative force from the concepts of the spirituality and immortality of the soul, morality, duty, and sin, justice, charity, and perfection. Revealed religion in its complete form offers men the inspiring example of Christ and the saints, and the concrete assistance of the sacraments. It follows that since, on the one hand, classroom and clinic cannot and should not aspire to replace the Church, and on the other, their findings prove the necessity of religious influence and methods, psychology should give religion its scientific blessing, and direct its subjects thereto for the satisfaction of their specifically religious needs.

That, in imperfect summary, is Dr. Murphy's main thesis. He develops it by taking the principal classes of psychological problems—adult infantilism, fixations, contractive, introverted, and maladjusted personalities, complexes, avoidances, and so on—giving concrete examples of these problems, and showing that they are neither new to religion nor beyond its control. Sufficiently free of technicalities, the style is generally readable, frequently humorous, and occasionally obscure, due, perhaps, to the subtle disloyalty of the paradox to the meaning. The book is addressed not to the scientifically erudite, but to those who wish to see for themselves that the new pyschology has not succeeded in making religion old in the sense of superannuated. It may also, as Dr. Sheen suggests in his foreword, help in dealing with personal problems, and be of definite spiritual benefit.

There is, however, another aspect to the relations between the new psychology and the old religion which Dr. Murphy does not treat, probably because it does not enter directly into the scope of his book, but which is too often passed over. If psychology is not a complete religion, neither is religion a complete psychology; and it would be fatuous to take the position that religion has nothing to learn from psychology, particularly in understanding individuals, and in instructing, guiding and assisting them. To point out, as Dr. Murphy does, that every psychological type, need and problem which science now recognizes is represented in the Scriptures, is not necessarily to infer that they have always been dealt with as thoroughly as they might be with the assistance of modern clinical experience. Likewise, the statement that Catholicism at least has always upheld the objectives which modern educational theory proposes as new does not of itself compel the conclusion that Catholic education has always been entirely successful, simply because it was Catholic. The men, women and children with whom religion, along with all other cultural and moral agencies, is dealing today differ in many important respects from the people of biblical times, or even from those of six or seven centuries ago; and if, as is generally conceded, practical religion is less flourishing than formerly, it may be because methods of teaching and enforcing religion have not as yet adapted themselves to the new mentality. Here the new psychology can be of use to religion, not to make it abandon or revise its transcendental principles—"the soul and salvation"—but in understanding and convincing the individuals whose souls it would save.

WILLIAM GRANGER RYAN.

A Humanist

Erasmus, by Christopher Hollis. Milwaukee: The Bruce Publishing Company. $2.25.

AS LONG as people believed that Luther hatched Protestantism out of an egg laid by Erasmus, both of these worthies basked in the glory of having changed the history of the world in the sixteenth century. Protestant tradition had built Luther up into a figure of towering proportions, and, in consequence, Erasmus underwent a corresponding magnification. Recently, however, as a discriminating Frenchman has pointed out, the "Luther of tradition" became the "Luther of Father Denifle." "In 1904 at Mainz the peaceful course of Luther researches was interrupted by a thunderbolt of a different sort from the thunderbolt that just missed striking Luther on the way to Stotternheim. The first volume appeared, signed with Father Denifle's name, of a book called 'Luther and Lutheranism.' In a month it was out of

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print" (Lefevre, "Martin Luther: A Destiny," page 17).

Denifle's fulmination brought Luther studies back to the solid earth of historical accuracy as certainly as the single flash turned the young Martin's mind away from thoughts of worldly glory. Much has been written about Luther since Denifle commenced his attack and, in recent literature, a new Luther has emerged divested of much of his heroic grandeur, and possessing little of the originality, consistency and even truculence with which tradition had endowed him during so many years. He may even yet be regarded as the symbol but hardly as the maker of a new era. Luther could no more control the forces which wrought the destruction with which his name is associated than Erasmus could repress his natural instinct for satire and exaggeration. Both played parts that were by no means insignificant in shaping the course of events in their time, but it is extremely doubtful whether either was so largely responsible for bringing about the religious revolution, known as Protestantism, as Mr. Hollis would have his readers believe.

Much may be said in condemnation of Erasmus's hatred of monasticism, of his persistent refusal to reside in his monastery, of his evasions and double-dealing, of his ingratitude at times to his benefactors and patrons, but it must not be forgotten that the circumstances of his birth cut him off from other men and warped and embittered his outlook and his life. He was an unwanted child, and this reproach was driven into him from his infancy. He grew up sensitive, morbid, introspective and rebellious, an object of pity to himself, and unable, even through the kindness of others and the companionship of the foremost spirits of his time, to mingle on a footing of equality with his fellows. Though the bar sinister is a handicap that few can overcome, Erasmus made a place for himself as a ruler in the world of letters and scholarship. The author at times gives point to his censure of Erasmus by contrasting him with Rabelais. There is hardly a just basis for comparison. While Erasmus's faults were largely psycopathic, those of Rabelais were the exuberant expression of a spacious disregard for law and convention in word and deed. Erasmus did not have the robustness to cope with life in a time of turbulence, coarseness and disorder. His timidity and petulance caused him to fight with the only weapons he possessed, biting sarcasm and telling invective, and he could not choose his opponents in a world in which from childhood he had been made to feel he was not wanted.

Erasmus can hardly be looked on as a foeman worthy of the steel of the man who wrote "The American Heresy" and "The Monstrous Regiment," and the fine stylistic swordsmanship so brilliantly manifested in these earlier volumes is here often sadly lacking. Much that seemed to be repellant in Erasmus, because of his supposed responsibility for Luther's course, will be softened in the milder light caused by Luther's eclipse, and, no matter what the final verdict may be in his case, it can never be forgotten that Thomas More knew him in life and never ceased to love and esteem him.

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NEXT WEEK

"Both the old competition and the new domination, Pius XI said, need to be strictly ruled by government. The NRA is, in part, such an effort. But its touch has been light, its roar that of a dove. In fact, against concentrated economic power not a great deal can be expected of a government bureau alone....If government seriously tried, alone, to confront organized plutocracy whole-heartedly, it would under the circumstances be led into another evil, the actual administration of slice after slice of economic life." So runs a challenging section from GUILDS—NOT NRA, by the Reverend R. A. McGowan. THE COMMONWEAL has requested a number of people to write articles on the general theme of the relation between the papal encyclicals on social reconstruction and the new deal. This is the first. . . . TOWARD MORNING, by Frances Taylor Patterson, is a sketch from life, written beautifully and sure to rank with the best things of its kind we have ever published. The theme is the life of a priest in the far-away North—a spiritual Admiral Byrd, unchronicled until now. . . . With the population bent on trekking back to the land, rural problems and realities keep on eliciting attention and interest. A great old New England farmer who is also one of the country's best essayists—we refer to William Everett Cram—has written a paper of wise counsel based on a great deal of experince. It is called CHOOSING YOUR FARM, and will be enjoyed by those who love their Walton and such as greatly as by actual yearners after rural bliss. . . . From Germany comes a fascinating commentary on some recent cultural findings—CULTURE IN THE FOREST PRIMEVAL, by Dr. Max Fischer, our most recently acquired correspondent from abroad. . . . Shorter papers will include THE ORIGIN OF A FAMOUS NOVENA, by Edythe Helen Browne, which describes the history of the Xaverian novena. It seems as if Saint Francis insisted upon giving the world this form of prayer, as you will agree when you read what happened. . . . Reverend J. Thomas Corcoran has sent us an interesting account of THE NAVY OF THE POPES.

Sentiment and Simplicity

The Mother, by Pearl S. Buck. New York: The John Day Company. $2.50.

David, by Naomi Royde-Smith. New York: The Viking Press. $1.75.

THAT the juxtaposition of these novels is fortuitous does not make it the less revealing. Their chief contrast lies in the way they approach their respective problems; their resemblance is in their not being very good novels. What problem it is that Mrs. Buck approaches is not clear; perhaps the reason for her failure is that she is approaching no problem whatsoever. But it is clear that she has written a book which is much less of a novel than Miss Royde-Smith's; for her substance she has chosen a mere succession of events, and quite unvaried events at that, which she presents with no attempt at establishing a pattern, no effort to discover a problem (of dramatics, of philosophy, of character, of structure) and to solve it by artistic ingenuity.

Mrs. Buck recounts the life of a woman in a small Chinese village: the woman bears children, works in the fields, loses her husband, witnesses death in her family, sees her children grow up—has all the experiences which may be supposed to be characteristic of the life of the Chinese peasant. But that the woman (she is always called "the mother"—as in pretentious short stories ten years ago it was always "the man" or "the woman") reacts to these experiences in a manner typical of the average Chinese is doubtful, for the average Chinese is probably human, while Mrs. Buck's character decidedly is not. If Mrs. Buck is writing a paean to fertility, she has done well and equaled the old pagans in celebrating it as a blind and elemental force: there seems to be very little in any of her "mother's" experiences that makes them more than simple physiological facts. The ancients, however, contrived to make poetry from these phenomena; Mrs. Buck succeeds only in being poetical in the worst possible way. The poetical is, of course, the sentimental, and the distinguishing mark of the sentimental is vagueness; the emotions of which "The Mother" treats have definite enough objects, but they are the standard objects of these emotions and so reveal nothing about them, while the glaringly symbolic nature of the chief character does not allow the touches which might have given the emotions some precision. What the whole book embodies is not the universally significant but an indiscriminate celebration of the warm and fluctuant animal substructure of life—which, whatever might be the moralist's reasons, the book reviewer must condemn as boring.

Mrs. Buck's sentimentality lolls heavily on her style, which is what is called biblical, that is, it imitates all the obvious and none of the essential features of the language of the King James Version. This style of course agrees with the determinedly elemental nature of her story because of the large number of simplisms it allows. I know no Chinese but I am certain that the writing of this book does not reflect its every-day quality; the Chinese surely speak Chinese, not pseudo-biblical English—the language of a nation cannot be so consistently false as that of "The

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Mother." Nor can good prose contain such combinations as "easy either" (allowing for both pronunciations of the second word) and rhymes like "sharper too because the sky that day was cloudless, bright and hard and blue" and "nothing grew there, for there was no water anywhere"!

Miss Royde-Smith at least has a style which is not a perpetual irritation, and the task she sets it to proves she knows the writing of a novel is, in part, a selection and arrangement of events in a way which brings out a significance that the author alone has the peculiar talent to reveal—and by significance is meant not so much a moral meaning as an esthetic *ordonnance*. Her story of a selfish mother—who, because she finds mother-love an adornment to her fragile beauty, pursues her son even into the other world with the aid of a medium, whose revelations may or may not be honest—shows the discipline which is the generic mark of art. The qualitative judgment is another matter; but, even in comparison with all the earth earthiness of "The Mother," "David" may be said to be the simpler book, if it is borne in mind that the dictionary allows "unaffected" as one of the synonyms for "simple."

GEOFFREY STONE.

A Canny Queen

Queen Elizabeth, by J. E. Neale. New York: Harcourt, Brace and Company. $3.75.

ELIZABETHAN England remains a puzzle difficult to solve, and no one need wonder if every new historian adds but a little to the general knowledge about it. But from time to time there must be a fresh attempt at synthesis, to be made by those who possess both first-hand knowledge of the sources and an acquaintance with recent secondary literature. Mr. Neale is such a man. That he has written the best biography of Elizabeth cannot be proved, but his book has merits of the very first order. It is well-planned, studiously zealous to avoid hypotheses which include more than the facts allow, and so fluently written that one is never really aware of the abundance of documentary material which has been woven into the story. There has been a great deal of glib talk about Elizabeth from several points of view; and while the Neale book is never controversial it does contain much silent and effective reckoning with that talk.

Of necessity not everything needed for a complete picture of the sovereign and her reign could be pressed into four hundrd pages. Mr. Neale contents himself with an attempt to describe the personality of the Queen and with an interpretation of her political leadership during years both stormy and constructive. The realm of Elizabethan ideas and ideals—a far more important domain than most historians seem to realize—is for the most part ignored. Thus the underlying assumptions are a theory of "personalist" influence in the making of history, and a tendency to understand statecraft in terms of economic and political bargains. Sometimes Mr. Neale grazes issues with which one wishes he had permitted himself to deal, as when he notes that the feelings of horror aroused in

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Europe by Mary's execution resulted largely from the belief that a queen ought not to have been tried by a court and sentenced. But he retreats from the point involved, seemingly because it is psychological and ideological. All this greatly weakens the book for a wide-awake modern reader, who knows that history without such points is no longer quite understandable.

Within his limits, Mr. Neale is about as discerning as any historian has been. The first and last chapters are particularly admirable. Elizabeth's girlhood and relations with Mary Tudor have never been more successfully described; and the account of Essex is notable for restraint and accuracy. In between has been sandwiched a well-shaped narrative of the great political combats which ended in victory or tragedy and which eventually left the Queen a tired old woman, dying with her face to the wall while couriers joyfully bore the news of her demise to the next king. It is really a very great, very interesting story, some of which has been retold in this book with distinction and rectitude.

GEORGE N. SHUSTER.

Battle Clouds

America Faces the Next War, by Frank H. Simonds. New York: Harper and Brothers. $1.00.

IN OUR standardized and sentimental age, the exercise of independent thought and cool, resolute facing of facts is a first-rate public service. In a country swamped in advertising and other "propaganda," to a public whose moods alternate between that of a baby full of soothing syrup and that of a girl's school at the cry of "Fire," Frank Simonds, our ablest writer on foreign affairs, keeps on calling attention to neglected realities.

His thesis is simple: peace talk notwithstanding, Europe is headed for war. War is the only means of settling disputes insoluble to persuasion; if you think it never settles anything, you need only read a little history. But a true peace must mean either reconciliation or political destruction for the defeated, and for Prussianized Germany the treaties of 1919 were neither. Hitler's Third Reich has served notice on the world that she will no longer be content with her present boundaries; she wants to throttle Catholic Poland by repeating the crime of Frederick the Great when he seized the Polish province of Pomorze, the so-called Corridor. And this after Prussia's century and a half of abject failure to de-Polonize a single Polish district. ". . . Between a Polish nationalism which will not surrender four million Slavs to a new pogrom and a German nationalism which will not endure a Polish Corridor, there is . . . no possibility of a peace of understanding." Prussianized Germany also wants to annex the ten million Germans of the old Hapsburg Empire, the only German-speaking Catholics still, as these words are written, precariously independent of Lutheran Berlin, but such annexation would establish "a Germany of eighty millions . . . relatively more powerful than the France of Napoleon" which had to reckon with the armies of Prussia, Russia and Austria, whereas the new Reich, with Bolshevik Russia impotent, would have

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to face only France and Italy. Prussianized Germany demands equality in armaments. "But can anyone guarantee that Germany in her present temper, having obtained military equality as a right, would not employ it as a weapon?" Read Hitler's book and judge for yourself.

So much for Europe; now for the United States: "Mr. Roosevelt's foreign policy is likely to get us into the next European war because it is identical with Mr. Wilson's which did get us into the last. In . . . foreign affairs the new deal is only the old Wilsonism in a fresh disguise. . . . As a result we may be involved at the start instead of in the middle of the next conflict." Not even the important detail of the presidential private agent is lacking; the negotiations of Norman Davis are as secret as the war-breeding peace efforts of Colonel House.

Within the year a young American diplomat said to the present reviewer: "Oh yes, we know that disarmament is all nonsense, but being at Geneva is a wonderful opportunity for discussing our political arrangements with the Europeans!"

To return to Frank Simonds: "America faces the next war in Europe. But must we continue to face it with shut eyes?"

HOFFMAN NICKERSON.

Part of the Record

Memoirs of a Bolshevik, by O. Piatnitsky. New York: International Publishers. $1.50.

THIS is a book to be recommended to every student of Russian history, and of the Russian Revolution. Its author, a Pole, worked since his early years for the triumph of this revolution. He was connected with the movement out of which it arose, almost from its beginning; his story of its development although told very badly, and without the least literary talent, is nevertheless extremely interesting, explaining as it does, the process of disorganization which for something like fifty years went on in Russia, and only ended with the overthrow of the Romanof dynasty. It is not easy to read, because of frequent repetitions and an accumulation of details uninteresting to anyone ignorant of Russian life and Russian politics, but in substance it is perhaps one of the most accurate accounts that has yet been written of the development of Bolshevism.

Particularly interesting is the account of the struggle that went on for years between two factions of Bolsheviks and Mensheviks, both of which represented the revolutionary, anarchist party. Mr. Piatnitsky gives his readers a clear view of the activity of this party, of its aims, and finally of the intelligent methods to which it resorted in order to reach success, and to counteract the more or less energetic efforts of the Russian political police to destroy it. The author relates also his personal efforts to escape arrest and to pursue his revolutionary activity. From these "Memoirs of a Bolshevik" the reader will realize that it was not the Revolution in Russia which brought about Bolshevism, but Bolshevism that brought about the Revolution.

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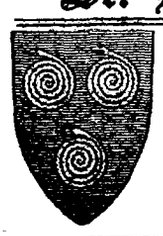
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Briefer Mention

The Black Mountain, by Alan Hillgarth. New York: Alfred A. Knopf. $2.50.

THIS very unusual novel of Bolivia suffers because its author has attempted too much. Political tracts and fiction cannot often be smoothly blended. As a result "The Black Mountain's" concluding chapters diffuse the fine effect of integrity so skilfully built up in the preceding. Patricio, its Indian hero, is a highly believable and excellently developed character until he becomes immersed in his country's politics. Then he loses definiteness because, it is to be suspected, Mr. Hillgarth himself is not certain of the best solution for the Bolivian government. Yet there are many satisfying aspects of "The Black Mountain" as a novel. The Bolivia of the great Andean plateaus is vividly described and one intuitively accepts the verisimilitude of Indian characterizations. Nor do those of the pure Spanish-blooded and the *cholas* lose through comparison. Warfare in the Chaco comes only occasionally into the picture but the factors which have caused its prolongation are made quite evident. Mr. Hillgarth's book has very much to recommend it and provides an illuminating introduction to those unfamiliar with Bolivia.

By Fancy's Footpath, by Enid Dinnis. St. Louis: B. Herder Book Company. $1.25.

IN THE field of the Catholic short story, Enid Dinnis deservedly has a high place. This can be admitted without making certain reservations regarding the pleasant and at least semi-pietistic plots she unfolds. For there is definitely an art in her tales which, oftentimes unconcealed, wins admiration because of its neatness of expression. One is assured that Miss Dinnis's dénouements will be concerned with a conversion a return to the Church, an apparent miracle, a happy answer to prayer, etc. But, although surely bound for a well-determined path's end, the reader will find much of delightful interest en route.

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